

# PENTECOSTAL HERALD

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## WHERE WILL THEY SPEND ETERNITY?

BY THE EDITOR.

**T**HERE is one thing absolutely certain; the vast throngs of people we see on the streets, crowding in through the doors of amusement halls where the coarse and vulgar picture is displayed, indicate that the amusements offered inside are certainly not elevating. The gay and thoughtless throngs to be seen everywhere are not Bible Christians. There is an air of pride, indifference, and daring about us that very plainly indicates the multitudes of our fellow-beings have forgotten God. They are not humble, or reverential, or prayerful; they are not thinking of, nor preparing to meet in peace the Lord and Master at the day of judgment.

The world is chasing the dollar and hurrying from place to place seeking after amusement. It is drowning the conscience in the gulf of oblivion. It is filling its mind so full of the passing show that there is neither disposition or time for serious reflection. This state of things is not confined to the great mass of the people who make no pretext at saving faith or life of devotion to Christ; it is startlingly manifest in the church. Those preachers who have been so bitterly opposed to the Holiness Movement, and have so constantly objected to their people seeking after entire sanctification, may congratulate themselves that the masses of the Protestant Church members of this country are not seeking after holiness; they are not hungering and thirsting after righteousness; they are not finding the secret place of prayer and crying out to God, "Search me, O God, and know my heart, and see if there be any wicked way in me, and lead me in the way everlasting."

If the Bible is true—and we believe with all of our heart that it is true—the great masses of our fellow-beings are hurrying on to outer darkness. They are without God and have no scriptural ground of hope for the future. Their creed is to "eat, drink, and be merry." They are seeking to satisfy their spiritual natures with temporal things. They have a "form of godliness but deny the power thereof." There can be nothing more startling to serious and devout people than the fact that large numbers of preachers are catering to the wishes of this godless throng. Instead of rebuking and warning the people they are turning the house of God into a place of amusement and pastime. They are encouraging the people in their mad pursuit of pleasure. One can but ask what will the future be! How long will this carnival of sin hold sway! When will the servants of God awake and call the people to repentance?

It is a startling fact that these godless, covetous, lustful, pleasure-mad multitudes are hastening to hell. They have persuaded themselves that there is no hell. They hate,

laugh at, and ridicule, any faithful man left in our pulpits who warns them of their danger and their doom. But the Bible being true they are falling headlong into the pit of torment in countless thousands and increasing millions. They certainly are unfit for heaven. People who do not love, and who will not obey, the God of the Bible, who have no saving faith in Jesus Christ, who have no desire or intention of seeking after holiness, are certainly unfit for heaven.

The great need of the hour is a faithful, fearless ministry—a ministry with an unshaken faith in the Holy Scriptures; a ministry walking in communion with God; a ministry that will cry aloud and spare not. May the Lord awaken our preachers to warn the people faithfully of their danger, to point out to them whether they will hear or whether they will forbear, the fact that they will spend eternity in torment. Such preaching will put some people thinking. There are those in every community who will repent if they are faithfully warned. What must be the judgment and remorse in that great day of the unfaithful minister who entertained, cajoled, and comforted sinners on their way to doom. Men of God baptized with the Holy Ghost, with an unlimited faith in Christ, faithfully preaching the eternal truth can get a hearing, can awaken sleeping souls, and lead men to repentance. Woe be to the preacher who trifles with God, his fellow-men and himself, in this awful hour.

### A Rich Harvest Field.

**T**HERE is no richer harvest field in all the world for soul-winning than in the southland of these United States. Many foreigners have come to this country whose teaching, beliefs, and living are not helpful to the piety of the country. They have been deceived and misled by the Romanism of Europe until they have revolted against all religion. A comparatively few of these people have made their homes in the southland. The great laboring classes of the south are colored people, and the masses of the colored people are religious. It is quite probable that in many instances the standards are not very high, and their living falls far beneath the teachings of the New Testament. The same can be said of the white people; but the colored people are religious; they are a church-going people; they believe the Bible. Whatever may be said for or against them, they do not form a barrier against the progress of the religion of Christ.

The people of the south believe the Bible, fear God, keep the Sabbath, attend church,

respect the ministry, and furnish a fertile soil for the sowing of the pure gospel seed. The popular unbeliefs have made less headway in the south than elsewhere. This does not mean, perhaps, that southern people are naturally any better than any other people, but they are more conservative; they are slower to take hold of new things, good or bad. Fortunately, they have had a common faith in the Holy Scriptures and the atonement of Jesus Christ. This common faith largely permeates society and gives the soul-winner immense advantage to begin with.

Everything considered, the southland presents a hopeful harvest field. The churches in the south have not as yet been swept away with the foolish notion of entertaining the people on the Sabbath, instead of preaching the gospel to them; and whatever may be said of the large sprinkle of skeptical teachers in colleges and universities, and in pulpits, here and there, the great mass of the preachers in the southern pulpits believe the Bible to be an inspired book. They believe in the atonement made by our Lord Jesus Christ, and they believe in a radical change of heart in order to entrance into the kingdom of the Lord Jesus. All of these things suggest the thought of the fertility of the great southern field for the sowing of the seed of truth and the growing of strong, scriptural Christian character.

We have come to an opportune and critical hour. The forces of a conceited and popular unbelief are busy. Men notorious for their lack of the old faith and gospel which brought salvation to the souls of the lost, are being imported into the south to sow the tares of skepticism in the fields of faith. The way to meet the situation is to seize with strong hand the opportunity which now offers itself for a great revival. Our preachers should instruct the people in the word of God, should stimulate the whole spiritual life by leading to the study of the Scriptures, setting up the family altar, and the kindling of revival fires everywhere. There is uncertainty among the people, a heart hunger, a longing for a port of peace amidst the storm-tossed mariners on the dark sea of present social conditions. Men are longing for a trusty pilot. They are searching in vain among their fellows for safe guidance. Why not offer them Jesus Christ? Why not stir and stimulate the whole Church to crying out for salvation from the Lord. Why not rally every possible influence and concentrate every energy for a great spiritual awakening!

Southern Methodism has a golden opportunity this very day to bring multitudes to Jesus, to stir her membership to deeper piety, to arouse the evangelistic spirit, to put on a mighty movement for the salvation of the lost. Southern Methodism owes it to God, humanity, and herself, to speak with

(Continued on page 8.)

# The Black-snake Whip and the Curry Comb.

Rev. Andrew Johnson, D. D.

## RUSSELLISM.

**R**USSELL rustled around all over the country telling the people there was no hell. This was like Mother Winslow's soothing syrup to the old sinners who wanted to hold on to their sins and at the same time entertain a pleasing hope of happiness hereafter. I must now apply the gospel curry-comb to this heresy. For it is a most dangerous doctrine. For his baseless arguments Russell relied on the following assumptions:

1. *The word for Hell.* All no-hellites resort to this subterfuge. They claim that the word for hell in the Hebrew—*sheol*—only means the grave. That the Greek word for hell—*Gehenna*—merely means the valley south of Jerusalem. That *hades*, the unseen, has no fire or torment in it. Now let us examine this position in the light of Bible truth. There is scarcely a word in existence that does not have more than one meaning. There is a primary and secondary meaning to all words. *Sheol* is sometimes applied to the grave, but not always. Being a word of double meaning, we must be careful to use the term with distinction and discretion. Take the word *heaven* for instance. Has it but one meaning? We speak of the air as heaven—the aerial heaven. We speak of the starry or astronomical—thieral heaven; and finally, of the paradisiacal heaven—the dwelling place of God, the home of the saints and angels. What if we contended that the word *heaven* meant the same identical thing in every place it is used? We would have confusion worse confounded.

The same is true in regard to the term, *hell*. We cannot say it means the grave every time it is used any more than we can scripturally say that *heaven* means the air every time it is used. "All the fowls that fly in the midst of heaven." (Rev 19:17).

In the following verses *Sheol* means infinitely more than the grave. "Hell and destruction are before the Lord." (Prov. 15:11). "The wicked shall be turned into hell and all the nations that forget God." (Ps. 9:17). Take the expression in Prov. 11:8—"As high as heaven—deeper than hell." And Psa. 139:8, "If I ascend into heaven—If I make my bed in hell." Also Amos 9:2, "Though they dig into hell—though they climb up to heaven." These respective verses each contain what is known as an antithesis.

The antithetical contrast in each sentence conveys the idea that hell is as deep as heaven is high. It would be nonsense to say as high as heaven, as deep as the grave. Or as far as the east is from five feet west. In all these verses containing the antithetical expression, hell must be deeper than four or five feet under the earth.

Again *Sheol* is described as a place where there is conscious suffering which could not be said of the dead body in the grave. "The sorrows of hell compassed me about." (Ps. 22:6). "Her guests are in the depths of hell," (Prov. 9:18). "The pains of hell gat hold upon me. I found trouble and sorrow." (Psa. 116:3). "Thou shalt be brought down to hell, to the sides of the pit." (Isa. 14:15, 16). Here there is taunting the one that goes down to hell. There is no one in the grave that taunts a new arrival, "Be not afraid of them that kill the body, and after that have no more that they can do. Fear him which after he hath killed hath power to cast into hell." (Luke 12:4, 5). If hell here means the grave the verse is ridiculous. Fear the undertaker rather than the man with a loaded revolver leveled on you. Dives died

and was buried and in hell he lifted up his eyes being in torment. Is this the grave? Surely there is no torment and conscious suffering in the grave.

Again, it is implied that if the five brethren of Dives should repent they would not go to the place of torment or hell—where he was. But if the term hell in this connection means the *grave*, no amount of repentance would keep the five brethren from going there. Hence, it means something entirely different from the valley south of Jerusalem, something other than the grave.

After his death and burial Dives is represented by Christ as still having a memory, an imagination, perception faculties, emotional nature, reason and consciousness. These make up the real man. The soul survives the body and if unsaved, goes to the hell of conscious suffering. "For if God spared not the angels that sinned, but cast them down to hell." (2 Pet. 2:4). Here again the word cannot mean the grave. There is no angel's grave; but there is a devil's hell.

2. *Annihilation.* The no-hellites grasp at the thought of annihilation. If they cannot blot out hell, they fall back and try to blot out the sinner. The strongest word at their disposal is the word *destroy*; but this is far from the equivalent of annihilation. Destruction and annihilation are not synonymous. Destroy means to render a thing unfit for the purpose for which it was made. Annihilate means to blot a thing out of existence. The words *die* and *perish* do not mean annihilation. See 2 Pet. 3:6, "Whereby the world that then was, being overflowed with water perished." "The earth also and the works that are therein shall be burned up." (2 Pet. 3:10). "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13). The word "perish" and the expression "burned up" do not annihilate the earth. After the full force of these terms we still see the renewed earth. So if perish and burn up do not put the earth out of existence, neither do perish and burn up when applied to the sinner put him out of existence.

Death does not mean non-existence but separation. Physical death is the separation of the spirit from the body. "For the body without the spirit is dead." (Jas 2:26). Spiritual death is the separation of the soul from God. "The soul that sinneth it shall die." (Ezek. 18:4). There may be existence without spiritual life but not life without existence. In other words, life and existence are not synonymous. Neither are death and non-existence synonymous. Life in the Bible sense is a certain quality of existence.

3. Russellism next relies on *sentiment*. "God is too good a Father to eternally damn one of His children." Failing to make out a case on the argument from the etymology of words, the appeal of Russellism is now on the love of God. The fallacy of this argument is apparent. It involves the falsehood of universal Fatherhood. While God is the Creator of all, He is not the Father of all. Childhood is a special privilege and not a general condition. Creatorship and creaturehood are different from fatherhood and childhood. The devil is not a bachelor or childless widower. He has the largest family of any one in the world. "Ye are of your father, the devil and the lusts of your father ye will do." (John 8:44).

So while God will not send one of His children to hell, He will send all the children of the devil there except they repent and are born again. (Luke 13:3 and John 3:3-7).

Love alone cannot save. Good things may kill one. Water, fire, electricity, the law of gravity are all good, yet they destroy if one sustains the wrong relationship toward them. God is not only love, but justice.

4. Russellism's last dodge is on the universal atonement. Christ died for all. (Heb. 2:11 and Jno. 3:16 and 1 John 2:2). We cannot infer universal salvation from the universal atonement. Universal atonement does not mean that all *will* be saved, but that all may be saved if they accept the gift of salvation on the gospel terms of repentance and faith.

Russellism runs amuck in every direction. Instead of trying to blot out hell and trying to blot out the sinner, the Bible way is to repent and be converted that your sins may be blotted out. (Acts 3:19). Russell had much to say on 1 Tim. 2:4-6. "Who will have all men to be saved and to come unto the knowledge of the truth—who gave himself a ransom for all to be testified in due season." This only shows that God has not foreordained any to hell, that He is willing to save all—a ransom was made for all. He is not willing that any should perish, but that all should come to repentance. (2 Peter. 3:9). It does not mean that God will save them against their will. Whosoever will may come. (Rev. 22:17). As to the due season, now is the accepted time; now is the day of salvation. (2 Cor. 6:2). "These shall go away into everlasting punishment (æonios); but the righteous into life eternal" (æonios). (Matt. 25:46). The same Greek word that expresses the eternal duration of the blessed in heaven, expresses the eternal duration of the lost in hell. If one is eternal, the other is also eternal.

In our next article we will curry the kinks out of "Christian Science."

## Jasper, Florida.

Having great meetings, people seem hungry for the truth. They will stand by a fellow who preaches against sin, but how hard to get them to exercise a saving faith and get a real experience. As I preach holiness, they say "that's the thing we need," but very few go through and get sanctified. Home address, Jasper, Fla.

F. P. MCCALL.

## Have you Ordered it?

We mean Bishop Morrison's new and wonderful book—"The Simple Gospel." It is just what its title indicates—the *simple gospel*—told in a most charming manner. As we read his chapter on "The Scarlet Thread in the Window" we were blessed and amazed at the grains of truth he threshed out of that seemingly uninteresting incident. It is wonderful how Bishop Morrison opens up the precious mines of golden truth in the Bible, and makes you to behold new beauties in the word of God. If we could present every minister with a book that would be a genuine help to his ministry, we could not think of a better, more comprehensive one than this late book from the sanctified pen of our beloved Bishop, who is viewing life with that seriousness which becomes one just in sight of the eternal city. Any person who will get this book will always be grateful to the writer.

Price, \$1.50. Pentecostal Publishing Company. MRS. H. C. MORRISON.

Don't fail to take advantage of the opportunity given you on page 16, to scatter the good news of full salvation in homes where it is not going. If our reading proves what we are, should we not make an effort to get good wholesome literature to the people.





## Plea for an Unwoldly Church.



Rev. C. E. Rowley.



BECAUSE I love the church and desire to co-operate with all loyal members in defence of her purity and integrity, I proceed to reply in part to an article from Ex-Chaplain Leonard C. Harris, as contained in the *Christian Advocate* (New York) under date of Nov. 27, 1919. I give the writer of the article under consideration, the credit of having done quite well, considering the weakness of the cause he had seen fit to defend, for his client is without doubt very guilty! In John 2:15, 16, we read—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." At the outset, let me say, I desire to speak kindly and fairly, but I will speak plainly, for I must "earnestly contend for the faith once delivered to the saints."

Chaplain Harris speaking of our returning soldier boys says: "If we are to attract these young men to the church, we must face the issues that in times past estranged them from her, and consider them with fairness and charity. Among these problems looms ever large and menacing the question of amusements. Perhaps more young people have been kept from uniting with the church on account of this one question than all others combined. The attitude of the church has somehow failed to satisfy the normal inclinations of youth, and under the influence of an irresistible instinct, young men and women have gone elsewhere in pursuit of a good time. It would seem, therefore, that among the problems to be met in determining the policy of the church for this new age, that this should receive serious and immediate attention. In view of this conviction, the writer would suggest one form of amusement that has been so bitterly condemned by many in the past, and would ask, what of the church and the dance?"

Like many people, Mr. Harris seems to overlook the necessity of any spiritual preparation of the candidate for church membership. But our Book of Discipline, Paragraph 48, Section 1, contains this warning to pastors upon receiving members on probation,— "Let great care be taken in receiving members, and let those only be enrolled as probationers who shall give satisfactory evidence of an earnest desire to be saved from their sins and to enjoy the fellowship of God's people." But what of the solemn covenant adjoined upon candidates for Christian Baptism? "Dost thou renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?" "I renounce them all." Then the godly minister, with heart uplifted, pronounces these words,— "I baptize thee in the name of the Father and of the Son, and of the Holy Ghost. Amen." Can anyone be so lost to all appreciation of sincerity, and the fitness of things, as to deem such solemn obligations compatible with following up the dance?

But what of the Bible itself? Does it mean anything? The word of God says: "If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new." The dance goes down like a flash in the presence of such Scripture. "Old things are passed away"—the dance, the theatre, and the gambling hall are all among the old things, and the thought of them is utterly repulsive to the newborn soul, as he exultingly sings:

"O happy day that fixed my choice

On Thee, my Savior, and my God:  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

Mr. Harris says, "Under the influence of an irresistible instinct, young men and women have gone elsewhere in pursuit of a good time." It is well they have gone, for they would have made poor church members. We have too many of that kind already. Let pastors and churches be never so careful in the reception of members, some people with only selfish and worldly motives are bound to get into the church. This is no time to let down the bars, or take any backward step: we need to go forward. The crying need of our day is the deepening of spiritual life in the church. In this way, and this way alone, shall we witness the great revival. Mr. Finney, that flaming revivalist, said, "Any church can have a revival that wants it," and I believe it. Whenever we come to the place that we want to see a revival more than anything else, we shall see it. God will not disappoint us. During one of Mr. Moody's great meetings, as he insisted strongly upon "Separation," the people said, "Why Mr. Moody, if you preach that way, you will drive the people from the church," but he said, "Let them go; better ones will come in their places."

Everybody knows the stand taken by Billy Sunday in regard to the dance and the theatre. He arraigns them with the boldness of an Elijah, and God puts His seal upon the work of the great evangelist. A good rule for a Christian is found in Colossians 3:17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Whoever heard of a dance being opened with prayer? The only case of the kind on record that I know of, was in the early ministry of Peter Cartwright. He had taken lodging for the night with a family in their humble home, and presently the dancers began to arrive, greatly to the surprise of the young Methodist preacher. A young lady solicited Peter Cartwright to dance with her, not knowing, of course, that he was a minister; but he accepted her hand, and took his place with her on the floor, and then said: "I never engage in anything without first invoking the divine blessing; let us pray!" Down he went upon his knees, taking the young lady with him, greatly to her surprise, and to the consternation of the entire company, as he poured out his soul in prayer to God, but it broke up the dance.

But a very special reason why I am opposed to the dance, is because those who dance are going beyond certain limitation which the Creator in His infinite wisdom has placed upon us, from the sexual standpoint. Nature, reason, and the Bible, all perfectly agree in their teaching upon this all-important subject, so that if we err, we are left without excuse. It not only requires grace to make a Christian but good sense also. Mr. Wesley, in his "Rules for a Preacher's Conduct," says, "Converse sparingly and conduct yourself prudently with women." Injudicious, we see, for men and women to converse together for a great length of time. A minister, or layman, when making personal appeals for people to turn to Christ should use discretion in dealing with those of the opposite sex. It is highly improper for any man, however sincere, to hold the hand of a lady for a considerable time, when urging her to attend to the salvation of her soul. Stand and talk with her seriously, but let go her hand. "Abstain from the very appearance of evil." By simple indiscretion (not intentional wrong) many ministers in their conduct with the opposite sex, have fallen into a snare, and their usefulness has been

hindered, if not destroyed forever! All brought about by a little indiscretion at first.

But what great need have the young people in this day, of careful training and watch care! I am aware that dancing is having a great rage, but that does not make it right. I understand the dance prevails to a great extent in our public schools, especially the high schools. Am also informed, credibly I believe, that licentiousness prevails to an alarming extent—alarming if at all, to be sure—resulting in the ruination of numbers of the high school girls! Shame! Shame!! Shame!!! How much this horrid condition is due to dancing, I cannot say, but doubtless much, very much.

Again, I quote from Mr. Harris. "It is generally said, that of the great denominations, our own happens to be the least charitable in its attitude toward the dance and other amusements. The provisions of our Discipline, and the disposition of our constituency, are both antagonistic." Well, thank God for that! May we ever be worthy of the compliment. I have heard of "dances that are all right, if properly conducted." I do not believe there are any such. I readily grant there may be dances which do not immediately result in disaster and disgrace; and yet the effects of the dance are evil, and only evil; it cannot be otherwise, and for the reasons above given. The contact between the sexes is too free and intimate. Without this freedom, the dance would soon lose its attraction. Think of young men and young women being locked in each other's embrace, swinging merrily across the room to the bewitching strains of music, and thus continuing until a high degree of temperature has been induced. Tell me, that can be done without harm? No, not without the intervention of a miracle.

Some people ask, "Would you put old heads on young shoulders?" Not by any means, but God can put His love into young hearts.

Instead of encouraging the young men and young women in a life of worldliness and pleasure-seeking, let us tell them of a better and nobler life, and the Lord will add His blessing.

"Vain, elusive world, adieu,  
With all of creature good;  
Only Jesus I pursue,  
Who bought me with His blood.  
All thy pleasures I forego,  
I trample on thy wealth and pride,  
Only Jesus will I know,  
And Jesus crucified."

### Has Someone Seen Christ in You Today?

Has someone seen Christ in you today?  
Christian, look into your heart, I pray;  
The little things that you have done or said—  
Did they accord with the way you prayed?  
Have your thoughts been pure, your words  
been kind?

Have you sought to have the Saviour's mind?  
The world, with criticising view,  
Has watched—but did it see Christ in you?  
Has someone seen Christ in you today?  
Christian, look well to your path, I pray.  
Has it led you close to the Father's throne,  
Farther away from the tempting one?  
Your feet on errands of love been bent?  
Or on selfish deeds your strength been spent?  
Has a wandering soul, with hope born new,  
Found the Lord Christ through following  
you?

C. BENJAMIN HOPKINS.

Every preacher, Sunday school teacher, Christian worker and student of the Bible should have a set of Clarke's Commentaries.



# Signs of the Times; or, What Shall the Harvest Be?

Rev. G. W. Ridout, D. D., Corresponding Editor.



**D**URING the war a great many foolish and absurdly optimistic things were predicted by present-day prophets who spoke not according to the Word of the Lord. Among the things prophesied was the moral regeneration of the Nations and a revival of religion that would be widespread and far-reaching. Some even went so far in their foolish speaking as to say that the soldiers coming back from the battlefields of France would be so imbued with religion that the home churches would be put to shame.

Now my experience in the Army and on the battlefields of the great war taught me that the army was by no means a religious institution, and that war, no matter who wages it, is the most demoralizing thing that the devil ever invented. War turns loose every unholy passion and brings back the old savagery that characterized our ancestors ages ago.

It is close on to two years since the last shot was fired and the Armistice was signed. Thanks to President Wilson, we are still in a state of war with Germany, and this disgraceful status I presume will have to continue till next March. The present outlook morally, religiously and spiritually, is not very promising. The signs of the Times indicate moral rot and disintegration on all sides. The old world which came out last November dripping in blood from the most frightful war in all history, has been slow in recovering from its insanity and having acquired a thirst for blood is still engaged in bitter strifes, and thirty wars are still in progress in Europe and other sections of the world. The four horsemen of the Apocalypse that John saw (Rev. 6) are still tramping the earth, spreading War and Famine, Pestilence and Death!

Out of the war have grown many movements all of them having moral purposes and religious ends, but they have wrought no moral or religious regeneration. Drives and surveys have been carried on so insistently that at length the people wearied of them. And the one that capped the climax for its effrontery—the Interchurch—has collapsed utterly and gone down to wreckage carrying with it good Methodist missionary money to the tune of a million and a half of dollars which the Missionary Boards having signed up, will have to pay. (Of course some of this will come back through the money subscribed in the financial drive of April).

To my mind, it passeth understanding how "gullible" the average church folk are, and with what ease they size up and hand out their money for objects and purposes of which they have but the most limited knowledge just because they are presented by spell-binders at big salaries. It is the wonder of my life that the holiness people, for instance, instead of spending their money for every old thing that comes along, do not invest more of it where they can see for themselves the fruit of it in holiness schools where preachers, missionaries and evangelists are trained and prepared for the preaching of the full gospel, and in holiness evangelism which starts fires among the churches and denominations, and in missionary work carried on by such men of God as Stanley Jones in India, Wengantz in Africa, Cowman in Japan, Bishop Oldham in South America, Bishop Warne in India, and many other movements carried on by workers of the Bishop Taylor type.

To return to the thought of the "Signs of the Times"—what are they? I observe that some of the prominent men in the world of thought are saying some plain things and not

very flattering about our age. Dr. Hibben, President of Princeton University, said in his Baccalaureate sermon:

"We had hoped that the results of the war would be wholly beneficent, and that in the new world, so dearly bought, it would be easier for one to do that which was right, and that every circumstance and condition of life would be conducive to a nobler mode of living, to a glorified view of duty and of opportunity, and to a wider scope for a manifestation of that which is highest in man."

"Instead of the fulfillment of this dream, we have come to feel the deadening effect of a violent reaction. We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered. In the industrial world there are underproduction, restless discontent, and unscrupulous profiteering. The high cost of living is not combated by thrift, but rather by reckless extravagance."

"Self-interest and self-indulgence have suddenly asserted themselves. The very world itself has grown smaller in our minds since the fall of 1918. We have become cowardly in the face of evident responsibility, and there are many who are quite ready to limit our national obligations to the shores of the Atlantic and the Pacific and selfishly to say to all the peoples of the world, 'Henceforth, we are determined to live unto ourselves.'"

"There is the danger of a lessening if not a loss of the old-time reverence for womanhood. There is no longer an aura of mystery about the young woman today, a mystery at once her defense, and her glory, and whenever in the history of the race this divine prerogative of womanhood is lightly regarded or recklessly scorned, it has always proved a symptom of decadence far-reaching and disastrous. Every age of moral and spiritual progress in the history of any people has always been an age of chivalry, in which womanhood has not only been respected but revered."

"If we think for a moment that the confusion into which this world has been thrown is to be straightened out by the devices of economists or by the manipulation of political experts we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos."

From Yale University comes a voice, in the person of Dean Jones crying out against the sins of the age. He says:

"So-called modern 'liberty' is fast approaching license. It seems to me at times that the very core of civilization is at stake."

"The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation-wide and world-wide."

"Such tendencies are perhaps more easily observed in the young, and the change was at first more noticeable in young girls than in men, and I am convinced that it has come about gradually during the last ten years, and largely because of the influence of the dancing craze, the automobile, and the moving picture. The parents of the country were not courageous enough to take a definite stand against the increasing gaiety, and hence the result."

"About eight or nine years ago the popular vogue of the 'new' dances commenced. Right

then was the beginning of the lowering standards. At first the more conservative parents were obdurate, but gradually they acquiesced until not only do we have the dance craze developed to its nth degree, but we have various other evils in its train."

"We are approaching a moral crisis, nor do I think we can avoid it by educating."

Note what the Dean says: "We are approaching a moral crisis nor do I think we can avoid it by educating;" or, in other words, there must be a return to the old-time religion if we are to be saved from moral disaster.

Let me quote yet another—this time a prominent Baptist pastor of New York City who is crying out against the sin of that great city and our age. Speaking of churches and preachers who are "sprinkling cologne water upon the putrid iniquities of a rebellious race," Dr. Stratton denounces the abominable "rag-time religion" now so prevalent. He says:

"These new church methods are a shameless surrender to the worst tendencies of the time."

"What are all of these jazz bands and banjo-players and whistlers but an open catering to the prurient curiosity of the thoughtless crowd? What are they but a surrender to the consuming thirst for novelty, sensation, something to stare at, the craving for 'entertainment,' which the degenerate taste of the times demands?... And the next stage—what shall it be? More pronounced vaudeville features? Tight-rope walking across the heads of the congregation from the gallery to the choir-loft? 'Consecrated' clog-dancing and the 'religious' ballet between the preacher's 'stunts'? Are we to have this? At least it seems possible. When the present brass-band-whistler-banjo-operator-religious-drama program has lost its novelty, how will our dear brethren draw the multitude, save by a stiffer stimulation of the appetite for the startling, the curious, and the *outré*? If we are to compete with the vaudeville theater by getting down to its level, must we not outdo our competitor or lose out in the struggle?... Why the vaudeville attachments? Why the bargain-counter methods? Why cheapen and degrade a puissant and noble religion with such gimcrackery and patent-medicine pranks? Does the church of the living God need to be propt up with theaters and brass-bands? Does it need bolstering with vaudeville stars and side-show stunts? God forbid!"

"The question that confronts us today is: Shall we surrender the power of the Gospel for the sake of gathering a gaping crowd, or shall we trust God's methods, slow though they be, and proclaim the truth, 'precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little'?"

What shall the harvest be? The answer depends upon what the people of God shall do and what kind of a harvest we are preparing for. It is a law of agriculture as well as a law of God that we reap the same kind as we sow and more of it. If we sow to the wind we shall reap the whirlwind, if we sow to the flesh, the world, and the devil we shall reap a harvest of lust, worldliness, selfishness, greed, passion and other forms of hellishness!

Oh churches, preachers, evangelists, workers everywhere, let us sow to the Spirit. Let us sow sound doctrine and Bible preaching. Let us sow in tears of contrition and penitence and faith and hope. The hope of this world is in the gospel of the grace of God. If the pulpit fails and the prophet ceases in this day of peril what is our hope?





# Crowns! Who Shall Wear Them?



Rev. C. F. Wimberly, D. D.



HERE has been written and set to music no little sentiment concerning the prospective crowns, supposed to be worn by the faithful after arriving in the City of Gold. In fact, these crowns are to be made of gold—so they tell us. As Jesus bore a cross up the hill to Golgotha, and now sits crowned on the Mediatorial Throne, likewise, if we bear our cross, and walk worthily of the holy fellowship of Christ, we shall also “wear a crown.”

As we have been made to believe, this crown that will be laid up for all who win them—a kind of head decoration—to be worn on certain dress parade occasions in heaven. Just as a woman will don her latest and most stylish hat on Easter, so will the crowns be worn up there.

There is a beautiful mystic sentiment about all this, but absolutely no reason, or common sense. We do not wish to spoil any of the songs that have been sung so long and with such gladness, but we confess to a lot of mental reservation when we must join in helping to sing them. Paul said there was a crown laid up for him, and not for him only, but “all who love His appearing.” He had fought a good fight, and had kept the faith—had suffered with Christ; then he knew that he would reign with Him. There was a vital connection between the reigning and the crown. Let us keep that fact before us.

There are many very valuable crowns in Europe; some of them represent a princely fortune, because of the jewels with which they are adorned. In the days when there were kings (a time that is rapidly passing for which we are grateful) in Europe, there were “throne rooms” where this precious piece of head-gear was worn. Then, there was a place where they were kept, and those who had a pull with big folks might have the supreme joy of seeing the royal crowns. But they were kept safely guarded.

Sometime ago, the Regal Shoe Company placed in the windows of their houses a perfect reproduction of the crowns of Europe. They were exact in size, color, and jewels. Some of them were more than a foot high, and the pleasure of having one on the head would be about the same as having an old-fashioned iron kettle sitting on the head. Some of them were not large enough to cover half of the head, but attached to some kind of silk bands to hold it on.

These reproductions teach us that crowns cannot be worn as a head covering, but may be placed upon the head on certain occasions, as a policeman wears his star—as a badge of office, rank, etc. That is exactly what a crown is, and nothing more. The crown is nothing, aside from the actual value of the metal and jewels in them; but they are not treasured for their intrinsic value, but it is what they stand for. The kingdom over which they rule, and this crown is only a kind of badge and official seal used in a formal service when one is elevated to the throne. It has about the same meaning as a ring ceremony at a wedding.

Paul said he would get his crown in “That Day.” It will be remembered that he had much to say about the “Day of the Lord,” and similar terms. He said that all who looked forward to that day would also receive a crown. What day did he mean? The Day of His Appearing! It was to be a time when Jesus as the rightful ruler of this world should come to receive His kingdom. All these years it has been in the hands of a Usurper Prince—the fallen Lucifer. But a day was coming when the scepter would be in the hands of the One who is the real Crown Prince, and His elevation would

mean an absolute change of administration.

But, there is no doubting the fact that certain ones will wear crowns, if we are to believe the Bible. And the ones who wear them will do so, not as a head decoration, but they will be worn for the same reason that the king of Austria-Hungary wore his Dual Crown, or the kings of Montenegro, or Serbia wear theirs—or did wear them; because they ruled over a kingdom; they held a scepter of authority.

Let us forever be done with the silly sentiment that crowns, heaven, and golden streets are a kind of synonymous reality. They have no connection at all. We believe in the coming City—the New Jerusalem—and we have no fault to find with the golden streets; but we are trying to get the crown question straightened out. “And they lived and reigned with Christ a thousand years. And I saw thrones, and they that sat upon them, and judgment was given unto them. But they shall be priests of God and of Christ, and shall reign with him a thousand years.” Let me ask you, dear reader, what do you suppose any redeemed human being—even a Wesley or Knox—would do in heaven sitting on a throne, executing judgment. Oh, no, they are the ones who “will inherit the earth.”

Those who wear crowns—call them crown of righteousness, joy, rejoicing, everlasting life, or what you like—the crown will be given to those who are worthy in the day when He sets up His kingdom, ruling this world. We thank God, through our Lord Jesus Christ, that it is our royal privilege to be a Crown Prince—an heir of God, and a joint-heir with Christ. The crown of which we read and sing, is not mere poetry to represent something else; but it is a reality, standing for just what crowns are standing for in this world—rulership. Aside from rulership, a crown has no meaning. The Kaiser would be glad to sell his crown for “old gold.” Why? He has lost his kingdom.

## A Miniature Democracy.

W. W. Pinson.



ship is a floating democracy. Nowhere else is a group of people gathered from so many races and climes into so small a compass for so long a time. It was a mixed and motley aggregation that crowded the Grampian on its eleven days from Montreal to Antwerp. A sea of unbroken smoothness and good weather atoned for the slow sailing and congestion. Conditions were altogether unfavorable for profit in the dining-room. The writer broke his unusual record by an unfailing appetite, and, barring the breath of the icebergs and a few shivering fogs, made a most comfortable voyage.

There was something like a score of nations represented. For illustration, in my stateroom there was a German-Canadian, a German-American and a Belgian-American, for my companions. We got on finely. The Belgian at once offered to exchange his lower for my upper berth, solely for my convenience. The purser told me there were a large number of Germans aboard, for the first time since the war. It was worthy of note that a great disproportion of these came from Chicago. It was even whispered that there were Bolsheviks aboard, and that they were altogether fit for treason, stratagem and spoils. A boat is not a place, as a rule, for many children. On this boat there were crowds of children.

One of the most striking exhibitions of enthusiastic Americanism was that of a Roumanian Jew from New York. Nothing was too extravagant for him to say for America. On the other hand there was a Hungarian Jew who hailed from Liverpool and nothing he could say about England was too good in his eyes. He was equally sure of the glaring defects of America, and outspoken in their exposure. This Jew from Hungary and this Jew from Roumania became so heated in their discussions that an American and an Englishman, both to the manner born, had to interfere in the interest of fraternal relations.

I was led to serious reflections on the unifying effects of the gospel when a Christian Chinese came to Mr. Ward, an Englishman, and to me, and asked that we join to pray for the Roumanian Jew. Here was a Chinese, an Englishman and an American pledging one another to pray for a Roumanian Jew. That is the process which alone will bind the world neighborhood into a world brotherhood.

It happened one evening that an English clergyman seated at the piano in the saloon began singing German songs. A Belgian priest protested, and was joined by a chorus that put a stop to the offensive performance. The blunder was not repeated during the voyage. It would have been easy to uncover an ugly sore that was only beginning to heal. Indeed, the purser told me he was not letting the crew into the secret that so many Germans were on board, since that knowledge would not contribute to the cheerfulness and good will of the service, to say the least. Indeed, I happened once to overhear my German-Canadian roommate urged to declare his blood, and taunted in unmistakable foreign brogue with being afraid to say he was German. This race antipathy, ranging all the way from good-natured patriotic banter to the bitterness of national antipathy, was evident all the way over. An American told me he and his party had been insulted every day. I was told that we of the United States were to be soundly licked by Canada, but when, how, and for what, I did not gather. In fact, this floating democracy carried within its small citizenship the possibilities of diplomatic deadlocks and war-like explosions.

Is not the same thing true of this whole planet? While the war was hammering the links of brotherhood, its forces were white with the flames of hate. If peace cooled these flames, it left the fires cherry red with suspicion; and what they lost in intensity they seem to have gained in subtle pervasiveness.

There was aboard our ship a company of Y. M. C. A. workers going to various countries of Europe, and missionaries to Africa, all Americans, going out to preach the Gospel of brotherhood. There was a Chinese on the same mission. Mr. Ward, Commissioner of the “World Brotherhood Federation,” who has been so helpful in our European work, was along, and with him, Brigadier General Davey, Senior Chaplain in the British Navy. These fine, cultured Christian Englishmen made my voyage delightful and profitable by their companionship. Besides, there were a number of clergymen of the Church of England. All these messengers of peace were to me a sign and a pledge of the triumph of love over hate, of confidence over suspicion, and of service over greed.

Circumstances had made it necessary for Bishop Atkins and Dr. Beauchamp to take one boat and me another. They had preceded me by a week. I found them in Brussels on June 1st. With them was Dr. C. C. Jarrell, who is to be permanently connected with the work over here. This work is opening to us more and more inviting prospects.

# Encouraging Messages from Our Great Army of Workers

## LaGrange, Kentucky.

For nearly four weeks, Mr. and Mrs. D. W. Cox and evangelistic party, consisting of their sons Virgil and Vinal, Mr. and Mrs. C. E. Sharrow, and Mr. Harry Harwood, held a tent meeting in LaGrange, Ky. The tent was pitched on a roomy lot in the center of town and good crowds manifested the interest of the community. Many nights there were machines and trucks from a distance, the Shiloh church being specially well represented. The daily Bible lessons were a great help to the Christians, and the evening services usually filled the tent with all denominations. Quite an orchestra was recruited from the ranks of the party and two of the LaGrange boys helped in the music, Wm. S. Hays, Jr., with his saxophone, and Milton Engleman with his violin. The Cox family are very musical, using organ, cornet, trombone, violin, guitar and mandolin. Mr. Sharrow helped with violin.

Mr. and Mrs. Sharrow were specially blessed in their cottage prayer services. These young people are worthy of all encouragement, and are anxious to do evangelistic work. They are splendidly gifted in music and sing duets that are deeply spiritual as well as artistic in their production.

Fifteen people professed conversion during the meeting. Many were quickened, a new interest was aroused in Bible study and prayer, and the whole community aroused to thought on things eternal. On the last evening of the meeting, Mr. J. T. Morgan took a subscription for the party. Mr. Cox spoke of Mr. Harwood's going to India in December, and of an unpaid debt incurred during his school-life at Asbury College, and about \$130.00 were given to help pay off this sum. The meeting closed with a shower of blessing to all hearts. CHRISTINE GOLDSBOROUGH.

## Southwest Virginia Holiness Association.

The annual revival meeting of the Southwest Virginia Holiness Association closed last Sunday night. The preaching at the night services was done by the Rev. John F. Owen, of Boaz, Ala., whose clear and logical presentation of truth and whose forceful delivery, together with an inimitable capacity for word painting, made friends of all who heard him. The Rev. Perry R. Nugent had charge of the afternoon services. As a Bible scholar and teacher, the Rev. Nugent far surpasses anyone else ever heard here. It is always a rare privilege to sit under his teachings.

Rev. W. A. Murphree, also of Boaz, Ala., led the singing and preached at some of the morning services. His earnestness and spontaneous good cheer and friendliness won for him many friends. So well were these men liked, they have been engaged for next year's meetings.

Perfect harmony, the great essential to a successful revival, was manifest throughout the meeting. The spirit of God was felt in every service, and His presence evidenced by the amount of conviction and the number of conversions, reclamations and sanctifications.

Miss Lizzie Leonard, a missionary to India, who is now at home on a short furlough, gave two very interesting and inspiring lectures. Missionary pledges to the amount of \$410 were received on the last Sunday of the meeting, and other pledges are yet to be made.

The executive committee was empowered to proceed with the erection of a new tabernacle. The treasurer reported about \$1,000 in sight, with no effort as yet having been made for the raising of the funds. The executive committee wish to thank the people of

Salem for their co-operation. There were more homes open than were needed for entertainment.—*Salem Times-Register.*

## Urbana, Indiana.

The Petticoard Evangelistic Party has been with us and rendered splendid service to the church and the community. The spirit of the Party was thoroughly Christian, and their interest in souls was manifest throughout the entire campaign. No lagging in interest nor spirit was apparent among them, but were always on the job.

The music with their saxophones and in vocal work was highly acceptable. The singing was spiritual and uplifting. The songs rendered either in solo, duet, or quartet work was used of the Lord in convicting the sinner and blessing the saints. As they sang in the Spirit, oftentimes waves of power would sweep the audience melting, convicting and blessing.

The messages given by the evangelist were forceful, spiritual, logical and scriptural. The messages were free from sarcasms, clubbing, beratings, and hobbyisms. The spirit of the evangelist was Christlike, congenial, and tender. He is a man of God.

About seventy-five souls entered into a definite experience, either in regeneration, reclamation, or sanctification. The church was wonderfully built up, strengthened and helped.

On the last Sunday of the campaign a call was given by the evangelist for those among the young people who would consecrate themselves to God for "life service" to come forward and fifteen souls responded. A very impressive service followed. God owned, blessed and sealed this service to His glory.

The Party is a congenial folk and we highly recommend them to anyone who needs help. This Party does not estrange the pastor and people, but leaves things in good shape for the co-operation of pastor and people after their departure. They are decidedly the best that I ever had.

O. A. OVERHOLSER, Pastor.

## Caro, Michigan.

Some ten years ago the Protestant Methodist Church, it was said, dropped from its annual conference probationers' roll the names of a number of young preachers for no greater an offense than preaching Bible holiness. One of that number was Ira E. Miller. Before leaving the conference seat he went among the members of that conference and bade them an affectionate farewell, telling them that he cherished naught but a feeling of love toward them all, but at the same time not knowing where he should go, or what he should do. This was a clear case of *put out* and not of *come out*.

Some of the people who had been sanctified under Brother Miller's ministry, feeling that they must have a whole gospel preached to them, cast about for a building in which to hold religious services. Having been hindered by some of the same people who had been instrumental in severing Brother Miller's relation with that church, in securing a suitable building, the people built a church, and from that small beginning several Nazarene churches have been organized in that region, and are now manned by preachers who are preaching holiness and spreading the work of an uttermost salvation throughout that whole country. They own their own church building.

For the past eight years these people, and the people of other churches, have maintained a very flourishing camp meeting, Brother Miller being the very efficient, versatile, and resourceful president of their camp meeting

association. He is one of the coming men of the Nazarene Church, and his services, as pastor, are being sought by some of the leading churches of that denomination.

The writer was invited to be their evangelist in their camp meeting this year, assisted by a number of pastors, and a part of the time by the superintendent of that district, Rev. C. Bearinger having charge of the service of song.

A number of all-day meetings of fasting and prayer were held by the pastors and people of the churches about there, as a preparation of the camp meeting, and they proved to be most helpful. The spirit of prayer and burden-bearing was carried by many of the pastors and people throughout the entire meeting.

Of course, that sort of devotion on the part of the people could not but be honored of God. The work of salvation began simultaneously with the meeting, and continued up to the very closing service on Sunday night, when the altar and some front seats were filled with earnest seekers, and almost without exception they prayed through to glorious-victory. At least half a hundred of good, clear cases testified to having been converted, reclaimed, or purified, and the saints were greatly blessed and built up. We had some old-fashioned, pentecostal shouting that was a tonic to one's soul. People drove seventy-five or a hundred miles to attend the meeting. The district superintendent, Brother Bradley, preached once, and threw the weight of his official influence in favor of the meeting. The writer did the balance of the preaching, preaching twice daily, and three times on one Sunday, and had delightful fellowship with the dear saints of God there. The finances came easy, about \$700 being contributed for all purposes. They treated the evangelist fine in every way.

J. L. GLASCOCK.

## Fresno, California.

Brother and Sister Hodgkin, of Pasadena, in the beginning of their summer's tour of evangelistic campaigns gave us two weeks, closing June 20. From there they went to Delano for a ten-day meeting in the Pilgrim Church. Brother and Sister Bussey are in charge of the local work there. Souls prayed through and, best of all, they are standing true.

One brother and one sister, man and wife, who pressed their way for deliverance are now willing to stand on the street corner in the open-air meeting and be seen with the "despised few," in itself a testimony what the Lord has done for them. A nurse from one of the local hospitals was saved, which means much in a place of opportunities of Christian work as a hospital is. She is rejoicing with joy unspeakable and full of glory.

BRO. AND SISTER BLOOMQUIST.

## An Unusual Meeting.

There has just closed a three weeks' revival at Wesley Memorial Church, Atlanta, Ga., Rev. Charlie M. Dunaway doing the preaching, and Brother Hamp Sewell and his daughter, Miss Evelyn Sewell, furnishing the musical side. No such meeting in its interest, its depth and its width, has been seen in Atlanta for years, especially at a large city church. It was unusual in that it was a union meeting, embracing the pastors of several Methodist Churches, and began without any preparation whatever, and even without any notice. In fact, it had been going on several days before people found it out. Large congregations soon began to attend, and the spiritual tide ran high. Some scenes



occurred inside that large building which had never been witnessed since the brick and mortar had been put together. Of course some preachers did not go, and some laymen did not want to attend; but lots of folks were there, and the power of the Lord was present to help, to save, and to build up. Shouts were heard around the altar, and souls knelt in prayer seeking God or the fullness of the Spirit, something never before known there; and the Lord was found of many who sought Him.

Brother Dunaway, who is one of the General Evangelists of the M. E. Church, South, did some of his best preaching. And by that statement is not meant preaching of the so-called eloquent kind, but of the sort that hits the spot, that specifically names common sins, and that is fully understood and needed by the common people. His morning services were nearly all taken up with sermons on the fullness of the Spirit, and they were seasons of refreshing. At night great crowds gathered to hear this faithful prophet of the Lord warn men of sin, show them their fearful state, and disclose to them their imminent peril of an eternal hell. Such plain, pointed preaching has not been heard in a leading Methodist pulpit in Atlanta in many a year.

No, it was not a "Church-joining revival," but a soul-saving revival. Brother Dunaway went on the safe presumption that there were in the church already numbers who had never been converted, scores who had backslidden, and some who once were filled with the Spirit, who had lost out, and the Lord placed His blessing upon the preaching and the efforts made to reach this large class of sinners in Zion. But do not fall into an error; he did not by any means overlook the sinners outside the church. At the judgment day we will hear about this series of revival meetings.

One indirect result of this meeting was that it removed much prejudice which had existed in the minds of some folks against Brother Dunaway, and tended to set him right, and to show that he was not such a wild fanatic as has been represented, nor such a great bugaboo and an enemy to the Church and an opposer to the ministry. Already he has received two calls to hold other revival services in this city.

CLEMENT C. CARY.

### Franklin, Ohio.

Rev. L. L. Pickett, of Wilmore, Ky., has just closed a three-days' series of prophetic sermons in the Nazarene Church of this place. It was my privilege to hear two of these masterly sermons, "The Last World War of This Age," and "Who is the Beast of Revelation?" I want to heartily endorse Bro. Pickett, and commend him and his sermons and books on prophetic themes to all pastors, who believe in the pre-millennial coming of our Lord.

He is an old war horse when it comes to arguments, and his messages are thrilling, informing, and uplifting. Having preached for forty-four years he is able to give the people the benefit of a rich and wonderful experience. We hope all the readers of THE PENTECOSTAL HERALD will have the privilege of hearing him. Very cordially,

F. W. STANTON.

### Menomonie, Wisconsin.

God has given us a great victory here in the Nazarene Church. Rev. A. J. Laird and wife are the pastors. I have never worked with two more holy and devoted servants of the Lord.

We met with several hard phases of opposition here, and the battle raged all along the line. Some backsliders from holiness who were members of a holiness-fighting church made their brag that not a single sinner would be saved in our meeting. Added to this a diphtheria scare and ban was on in

the community, and people would not come to the tent. In the eleventh hour of the meeting God broke the devil's cordon. People began to come, and were saved and sanctified. Ten new members joined the church, one a former student of Oskaloosa Holiness College. God thoroughly sanctified him and called him to preach.

"So he slew and boiled his oxen,

On the splinters of his plow,  
And for all his poor friends he made a feast,

Leaving naught but bones and ashes,  
To be tempted back to now,

Every bridge is burned, and God anoints him priest."

His lady-like wife was saved and sanctified in this meeting, has joined the Holiness Church and is one with him. We had a blessed healing service. Finances came good, and we also raised an extra freewill offering for the godly pastor and his wife. This sainted couple royally entertained me in the parsonage. I am staying one day longer. Today we will have a good baptismal service in the Chippewa River.

My next meeting will be at Carterville, Ill., and the next at Salem Park, Indianapolis, Ind., Aug. 5-15, where God gave me a great revival last year. I shall make up my fall and winter slate from Sept. 1st and on. Any one wishing to engage me for good, clean, full salvation meetings can write. Yours joyfully in the Holy Ghost. F. W. COX.

### Ironton, Ohio.

Just closed a splendid tent meeting with the Nazarene Church, Ironton, Ohio, Rev. H. W. Welsh, pastor. The Nazarene band know how to pray, sing, shout and pull fire from the skies. The altar services were fruitful and a goodly number found Jesus in saving and sanctifying power.

Miss Mary Hughes, of Wilmore, Ky., and Miss Helen Peters, of New Salisbury, Ind., were the song leaders and did splendid work. Their duets brought the glory down and the shouts up. The good people remembered our financial needs in a liberal way.

The writer is also pastor of a Nazarene Church at The Plains, Ohio, and when we returned we found our band prayed up, fired up, and paid up. After paying us our salary they surprised us with a nice cash offering of \$33.00 for foreign missions, which they had gathered during our absence. We're moving on. Pray for us.

W. W. LOVELESS.

### Report.

Since last report I have held a meeting at Graham, Ky. There were a number blessed. Brother McMican, the pastor, and his good people stood by the meeting in every way. This was our second meeting there and we found many who were saved in our meeting years ago standing true.

From here we went to Chaplin, Ky. This was said to be one of the best meetings they have had in years. About fifty prayed through at the altar, saved, reclaimed or sanctified. Brother Hollon is one of our strongest and best men, and has as true and loyal a helpmeet as you will find anywhere. She is a true Methodist preacher's wife. They with their good people know how to take care of an evangelist. Brother and Sister Hollon were saved in my meeting at Campton some years ago, and my heart rejoices to see them making good in the greatest work ever entrusted to man. Bro. Tomlin, our pastor on the Salt River charge, was with us through almost all the meeting and rendered fine help. Our next meeting was at Middletown, O. Bro. Tevis, the new pastor, is the right man in the right place. We raised a thousand dollars to pay off the debt on their new church. They have a beautiful church and a fine flock.

The next battle was with Rev. J. M. Mathews at Beechfork. Some were saved who will mean much to our church. In all have

had a good meeting. Bro. Frost, of Gest, led the singing and did it well. Bro. and Sister Mathews are among the very best. He has a good people here, some as true as the needle to the pole.

From here we came to Wilmore and attended the convention and commencement. After a few days of feasting and rest, we went forth to another battle. This was at Russell Springs with Rev. J. W. Rayburn, pastor. The battle was stubborn and hard for days. They had had everything in Russell Springs in the way of religion except Bible salvation. We are thanking God, with all the glory ascribed unto Him, for one Holy Ghost revival in this little town. The pastor had, under God, done his part during the last two years to make this good meeting possible. There is not a truer soul in the Louisville Conference than J. W. Rayburn. The people at this place have great confidence in him—not only the people of our church but of all the churches in town. He has lived his life before them until they have to believe in him and the God he represents. There were near a half a hundred professions in this God-sent revival. We are now with Rev. B. W. Hardin, Lebanon, Ky.

Your little brother,

T. P. ROBERTS.

### Clarksdale, Illinois.

In the meeting which we recently closed at Providence Church, Clarksdale, Ill., with the pastor, Rev. D. D. Williams, we are glad to report a gracious revival. We found the church in a poor condition, spiritually, but the Lord came to our help, put His seal upon our ministry, and we were able to see definite and lasting results, as we have learned since our departure. The congregation and interest increased with each successive service until the spiritual tide rose to revival proportions. A goodly number prayed through, many of whom united with the church. One especially good feature was the number of young folks who were saved and came into fellowship with God's people.

We are now in the midst of a revival at Ft. Wayne, Ind. Crowds are on the increase, the tide is rising, and we are seeing souls saved and sanctified. Yesterday was a big day for us. In the morning we held services in the county jail, preaching to a number of prisoners, mostly young men. They were decidedly broken, many wept, and six or seven knelt at an altar provided for them and sought the Lord. At the afternoon service four seekers were at the altar for sanctification; at night the Lord came in great power and as the altar filled up with hungry souls, blessed them until most of them became happy finders.

We have associated with us in the work here, Rev. George and Effie Moore, of Indianapolis, Ind., who are lending valuable help in the singing and at the altar. We are enjoying the fellowship of these happy souls.

Yours in His service,

HOWARD W. SWEETEN.

### B. S. Taylor, Evangelist.

Our revival campaign covers ten towns, fifty miles ride, an average of five miles in fifteen minutes. We preach, pray, and sing on porches, from our Auto car and church steps, forty-five minutes in each as near as possible. People are struck under conviction; gather ahead of time to welcome us; melt down in tears of hungry awakening and ask for prayers! We plead with seekers by the roadside and at the church altars and tent meetings. Our party averages about 6—from four to ten in the cars; more are coming to join us. This is our report after twelve days. More anon. Pray for us. Offerings desired!

The Simple Gospel, 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.50. Postage, 10c.



## The Pentecostal Herald

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(Continued from page 1.)

the voice of authority to those skeptics who, in ministerial garb, and college professors who are sowing vast handfuls of skeptical seed in the wheat fields of our faith. We must rebuke these men. We must rid ourselves of their skeptical teaching. We must save the rising generation of Methodism from their pollution. We must rescue our young ministry from their baneful influence. We must restore the faith. We must sound the trumpet call for a great return to God. We must seek the closet of prayer. We must kindle revival fires throughout the church. We must tarry in the upper room for the baptism with the Holy Ghost which purges out all unbelief, all sin, and endues with power for holy and fruitful service.

Let us think about revivals of religion. Let us preach about revivals of religion. Let us correspond, converse, and above all, unite our prayers for a mighty outpouring of the Holy Ghost upon the church. Neither one of the great Methodist sisters in this nation can catch on fire without the other church feeling the warmth and catching the spirit of spiritual awakening. The time has come, the hour is at hand, the fields are white to the harvest. O, for willing hands with songs and shouts of triumph to move out and on to certain and glorious victory!

## Shall We Sit Still!



ETHODISM is facing a proposition which claims her very earnest attention. It is well known that the war has not converted the destructive critics. They, perhaps, say a little less about Germany, but they are nevertheless propagating the same doctrines which produced the modern Germany which brought on the world war and is still an unregenerated Germany presenting problems entirely unsolved.

We can but feel deeply interested in the destructive criticism which is rampant in our Methodism. Both North and South, we have in our schools much teaching that is entirely out of harmony with the Methodist interpretation of the Scriptures, and is of a character that is destructive to the whole

scheme of redemption as revealed in the Bible, and the entire spirit of that evangelism which brings men to Christ.

Has the Church made up her mind to quietly submit to this sort of thing? Has she lost her faith? Does she feel that she is dependent upon certain teachers in her schools, or is she afraid to lift a note of warning, or has she become indifferent? Does she love the praises of men rather than the divine favor? These questions will thrust themselves upon us. How shall they be answered? It seems to us high time that every man, from the bishop to the humblest laymen, should lift his voice in protest against the infidelity being taught in our schools, and not a few of our pulpits.

THE PENTECOSTAL HERALD intends to deal very frankly and positively with the situation. We are now gathering facts, and some months later intend to give names and facts, in a most earnest protest against the skeptical teachings, making such remarkable and startling headway in Methodism. It is useless to talk to us about the beautiful lives, the splendid courage, and the remarkable devotion of men who deny the inspiration of the Scriptures, question the Deity of Jesus Christ, and ridicule the doctrine of the new birth. Such men are the enemies of God. They are destroying the faith of the people; and will not only destroy the faith that brings salvation, but they will develop a generation that will destroy this republic. They are far more dangerous to society than bootleggers or moonshiners. The men who destroy the faith of the people in the Holy Scriptures are the most dangerous enemies of society. We invite the readers of THE HERALD, preachers and laymen, to send us any facts that will be useful in the coming campaign against infidelity in the Church. Be careful to give us facts so that we can be able to prove our statements. Our experience with these destroyers of the faith is, that they have a great way of dodging issues and explaining away their statements.

We are not seeking to enter upon a campaign of persecution, but we want to turn on the light. If these men have found something new that will save the world the whole Church ought to know it. If they are destroying the faith, it were not only cowardly but criminal to sit still without protest. There are quite a number of Methodist people, North and South, who believe the Bible, who believe in the Deity of the Lord Jesus Christ, who believe in the atonement He has made for sin, who believe in the regenerating power of the Holy Spirit, and they are not willing to give their money for the support of schools, teachers, or preachers who discount and deny these great Bible doctrines. It is perfectly proper and fair that the whole Church should have full knowledge of the situation.

## Romanism and Ruin.

In a preface to Abbott's interesting History of King Henry Fourth of France we find these impressive words: "History is our heaven-appointed instructor. It is the guide for the future. The calamities of yesterday are the protectors of today. The sea of time we navigate is full of perils. But it is not an unknown sea. It has been traversed for ages, and there is not a sunken rock or treacherous sandbar which is not marked by the wreck of those who have preceded us. There is no portion of history fraught with more valuable instruction than the period of those terrible religious wars which desolated the sixteenth century. There is no romance so wild as the veritable history of those times."

Those bloody and devastating wars were brought on by the Roman Catholic Church who stubbornly and persistently refused to permit men to worship God according to the dictates of their own consciences. Never did the Protestants take up arms to interfere with the Romanists with reference to their

faith, creed, or manner of worshipping God. But time and again the Church of Rome made war upon the Protestants who were compelled to do valiant battle for conscience sake. In a number of instances there was a secession of strife upon the battlefield, peace was signed granting to the Protestant people the same religious privileges, but no sooner were these agreements entered into than the Roman Catholics commenced at once to intrigue, to prepare for war, meanwhile here, there, and everywhere, throughout France persecuting, molesting, robbing, beating, and murdering Protestants.

Th book, "Romanism and Ruin," by Rev. H. C. Morrison, has a message for the American people which they ought to read. The book can be had from The Pentecostal Publishing Co., Louisville, Ky., for \$1.25. Send for it now.

## It Might Have Been.

BY MRS. H. C. MORRISON.



HERE is an old saying which runs thus:

"Of all sad words of tongue or pen,

The saddest are these: 'It might have been.'"

We suppose there is no one of us who can look back upon our past without a feeling of regret that it has not been all that we wish it would have been, or that it *could* have been, had we seen things then as we do now.

The fact is, we have never been this way before, and while it may not be necessary that we blunder and fall short of what we might be, and might do, yet there are many things we would remedy if we had to pass that way again. To be launched upon the sea of time, to be responsible for our own individual bark, to be pilot of its path, to know where the danger hides, to see that the voyage is safely made from earth to heaven—I say this is no small thing; and yet, this is just what each human being must do, and it behooves us to study well the paths of adventure; to know where the reefs of danger are, to know when to pull toward the shore, and when to launch out into the deep.

Sometimes we venture out upon a placid sea, hearts buoyant with hope and courage for a happy voyage, but suddenly the clouds begin to gather, the winds blow, and our hopes are turned to fears, and our courage gives way to forboding and dismay. Thus it is with life: we anticipate the glad days of the future, make our plans for a long and happy voyage through life, oblivious of the fact that storms may arise, and we are soon made to realize that life is not all sunshine, nor is every cup sweetened with pleasure.

Longfellow knew something of these experiences when he wrote that beautiful poem, "A Rainy Day," in which he expresses the thought oft experienced that, "Into each life some rain must fall; some days be dark and dreary." But, even the shadows have a mission. If we had but one season, and that were Spring, we should long for the melancholy days of autumn; and snowflakes of winter. To be, and have one thing, becomes monotonous. We are creatures of change, and changeable creatures; so the Lord has wisely made our lives up of such things that we may be the better adapted to our situation and condition.

It were fortunate if we always make the best of the days, whatever they may be, or whatever they may bring. Someone has said that, "All our lives are in some sense a 'might-have-been'; the very best of us must feel in sad and thoughtful moments, that he might have been nobler... but while life lasts every 'might-have-been' should lead to manly resolution; it should be but the dark background to a 'may be' and 'will be yet!'"



How true that statement. Our failures may become reminders of the possibilities ahead, and should spur us on to greater achievements in the future. The pages we would change or blot out in our life's record may be warnings to us not to indulge in those things again that bring remorse and heart-ache; and while memory will thrust the unpleasant things upon us, we can rejoice in the fact that the blood of Jesus is able to erase every wrong deed, and to make even the scarlet sins to become whiter than snow.

When the devil would tantalize you by pointing you to the long list of red crimes that are recorded against you, do not become discouraged, but look away to the sacrifice made on Calvary and remember that, "The blood of Jesus Christ His Son cleanseth us from all sin." Scarlet? Yes, that may be, but God whispers to us through His word, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they be as wool."

If there is one reading this who wearies with the load of sin, let such an one take heart and flee to the remedy opened up in the house of David for sin and uncleanness. Christ has power to change black into white, wrong to right, darkness into daylight, sorrow into joy, discouragement into hope, and sinners into saints. Wonderful Savior, ours! He has promised great things, and is able to do according to His promises. Awful fall, was that of humankind, but lower than man's fall, has gone the World's Redeemer who restores us to the Father as trophies of His compassionate love and mercy. Is it not a wonder that any should refuse to accept the freedom so dearly bought! And yet it is true—some trample His precious blood under their feet, and count it an unholy thing. Can you imagine what the landing will be of those whose bark is heading toward such perilous reefs! Eternity without God!

## The Mitchell Camp Meeting.

John Paul.

Rev. J. W. Cooper and Rev. J. M. Harris were my yokefellows in the camp meeting at Mitchell, S. D., this year. With them were other brethren of ability and devotion, living in South Dakota.

This camp has been running for several years, and has been an important contributor to the work of Christ's kingdom in all that field. It is kept upon safe and sane lines, under the leadership and backing of some outstanding laymen in and around the city of Mitchell, men who live their religion, and with whom there is an Association of men and women over the state who stand for holiness in more ways than one. When we undertake to hold a service under the Mitchell Tabernacle it is easy to discover some have been living the life and meeting conditions for victory. The grip of their influence is felt by the unsaved who come, and it is not hard to get people to recognize their need and become seekers for pardon or holiness.

This year the rains and floods had been doing their work in South Dakota, nor did they respect our meeting. Formerly, people had attended this meeting from fifty to a hundred miles, in automobiles. This year, none came in autos from those distances, excepting a bunch of devout Indians in a caravan of Ford machines, and their powerful men spent much of the time out in the mud, lifting and pushing. But they came, and threw their souls into the meeting and were blessed. For part of the time we could not reach the city by private conveyances.

The meeting was smaller than usual in quantity, but up to its best in quality. It was thought that even the unfavorable season was made a blessing; for the people of God went deeper, and there was a minimum of distraction for those who wanted to sit at the Master's feet. The necessary finances were raised, in spite of the short attendance, and the meeting counts one in the series, of

big events which have marked the history of that camp meeting.

A very nice little town of people were camping on the grounds, and several came by rail from distances to enjoy the services. A goodly number of souls were definitely blessed. The splendid new tabernacle is a delight, and next year they hope to have a new dining room. The cafeteria service in the old dining room this year was splendid, as were all the other details in the interest of the comfort of visitors.

### HOLINESS AND EVANGELISM FOR EVER.

In our former discussion we said: "A College may be one of the best of all investments for abiding results." The strength of the "may be" is determined by two things, namely; the key on which its life is pitched and the intelligence and stability of the plans, under Church and State law, for maintaining the original pitch.

If a man is in doubt about the key upon which the life of Asbury College is pitched, he may set all his doubts at rest by spending a while in the College. Each year a mighty work of grace takes place in and through its student body. A constant stream of workers go from there to the pulpits at home and the mission fields abroad, not to speak of the hosts that continue in lay activities. The highest, cleanest, standard college work is done, without a single streak of infidelity or new theology in the faculty; and an Asbury College professor insinuating against experimental religion or holiness or evangelism would be as unthinkable as a Baptist circuit rider preaching against immersion. The school is a healthy annex to the church, to serve and to help; but no conference can backslide and order it dismantled or changed or imposed upon by inert or perverse professors. It is free to serve denominationally and interdenominationally, under a splendidly balanced charter on record in the State chapter, the unchangeable part of which tethers the school to holiness and evangelism for ever.

JOHN PAUL, Vice Pres.,



## GOOD NEWS

BY

REV. C. H. JACK LINN  
EVANGELIST

### "DO YOU KNOW GRACE?"

When I let the Lord sanctify me, the devil tried to make me believe that he was dead. But I soon found out that my sanctification did not kill the devil, but it seemed to revive him, for he shot more fiery darts at me than ever before.

It is a fact—and a blessed fact, too—that sanctification crucified the Old Man as far as my own heart was concerned, but the father of the Old Man, which seems to be the devil, only said: "I'll go to work in earnest now." And he began to bombard.

Is there a sanctified person who does not have trials, temptations, perplexities, and lack wisdom. We do get rid of sin, but the things I have mentioned are still with us, and will be till Jesus comes or we die.

What trials we have! Sometimes the crosses we must bear seem unbearable. What heart-rending times; how we falter under the weight. Yet God's words in 2 Cor. 12:9, are "My grace is sufficient." A real, genuine, sanctified Christian never says "why" to God, but in spite of whatever comes, he looks into God's face and, exercising faith, says: "Oh, God, thy grace is sufficient. I'll never murmur nor complain until I have suffered more than thou hast."

Temptations! Not until we are sanctified do we really know what temptations are. What a foolish thing the holiness fighters say, "We claim we cannot be tempted." No, we do not. We have more temptations. BUT—and I read it in James 1:2, "My brethren, count it all joy when ye fall into divers temptations." It doesn't say "feel" it all joy, but "count." So when temptation comes, we can begin to shout in earnest for it is joy. Why? James 1:12, "Blessed is the man that endureth temptation; for when he is tried, he shall

receive the crown of life, which the Lord hath promised to them that love him."

Who is blessed? Is it the man that is blessed? The Scripture doesn't say, "Blessed is the blest man," but "Blessed is he that endureth temptation."

We make the mistake—the Lord forgive us—of shouting or feeling ecstasy when we are "blest" instead of when we are "tempted." For a long while I had the cart before the horse, but I have made some readjustments. Glory!

According to 1 Cor. 10:13 (and I am not superstitious; I love this thirteen) we need never fall under temptation. He will "make a way of escape" in temptation. I need not spectacles to read that verse. When temptation comes, all I need do is look for the way of escape, for God has provided it. If I fall under temptation it is because I did not look for the "escape apparatus."

I can prove this by Bud Robinson—and when "Sunshine Bud" and "Hallelujah Jack" agree—well, you ought to listen anyway. This is what I can prove: In every temptation the escape is provided, and if anyone who reads this article is tempted and there is no provision made by God for escaping, I'll quit preaching, and so will Bud Robinson. Eh, Buddie?

Now perplexities, and lack of wisdom and guidance. When we lack wisdom, we ask people for information. But James 1:5 reads, "If any man lack wisdom, let him ask of God."

As for guidance, isn't it Proverbs 3:6 which says, "In all thy way acknowledge him and he shall direct thy paths?" And John 14:25 has something like this to say, "The Holy Ghost will teach you all things."

Glory! the devil—and he is powerful—hasn't a chance if we trust God.

Do you know grace? The grace of God?

## The Moore-Stapleton-Reid Trio.

Our last meeting of the spring series was in the First Methodist Church at Laurinburg, N. C. The pastor, Rev. W. A. Cade, had made every plan and preparation for a great meeting. The people of Laurinburg are a high-class, refined and wealthy people, as a whole. The church is as beautiful as one would find in a town of that size. Their hospitality was unlimited, and upon all this did the people rely for an abundant entrance into heaven.

Brother Moore preached for three weeks as faithfully as a man could deliver his soul. Brother Stapleton sang as only he can sing, but in spite of it all, we did not see a sweeping victory, nor what would commonly be called a great revival.

Only one night was there any great response—when a number of young people went to an inquiry room for prayer. Another night, a number of the church people confessed they had no knowledge of a personal salvation. Whether they received such a knowledge during the remainder of the meeting, we do not know. They thought they had a great revival—we do not know.

Brother Stapleton and I are home for a few weeks of vacation and recuperation. Brother Moore goes to Michigan and Pennsylvania for two camp meetings. I resume work by leading the singing at the Indian Spring (Georgia) camp meeting, after which the three of us begin our fall campaigns the last of August, in Lubbock, Tex.

JAMES V. REID.

## Rev. H. C. Morrison's Slate.

Red Rock, Minn., P. O. (Newport, Minn.,) June 29-July 5.

Mountain Lake Park, Md., July 7-12.

Douglass, Mass., July 17-27.

Sychar, O., (Mt. Vernon, O.,) Aug. 5-15.

Odin, Ill., Annual Conference, Aug. 19-24.

Findlay, O., Aug. 25-29.



## Letters from the People.

### EXTRACTS FROM LETTERS FROM THE PEOPLE.

Mrs. A. N. Hurt "I have been a silent reader of *The Herald* for some time and wish every father and mother would have it in their homes, as it is such a spiritual strength. Let us pray for the parents of this country that they may raise their children for the Lord. Pray that my husband may be healed, and for my children that they may live for Jesus."

R. S. Dunbar "I want to write a word of appreciation to *The Herald*. I feel like I am alone in my beliefs, but *The Herald* comes and encourages me to press on. The Bible is our only guide. Pray for me, a young man, surrounded by opposition and unbelief, that God may be with me, and that I may not fail to declare all the counsel of God."

Mrs. W. W. Williams "I want to endorse the views that have been given through *The Herald*, and say God speed you on your way. May Dr. Morrison be spared to contend for the faith, and to spread scriptural holiness over these lands. May he and his wife have many years of usefulness here together for God's glory and their happiness."

W. Robinson: "I am very much in love with *The Pentecostal Herald* for the simple reason that I love the pure unadulterated truth, no matter where it comes from, or how hard it hits. I enjoy the different articles in *The Herald* and admire the stand it takes against worldly attractions in connection with the Church. I think the Editor and management are to be commended on the line of work they are doing. God has always had a few who would declare the truth, and we need such persons now, as never before."

V. R. Orear: "Since I am becoming older I realize that I can be of but little use to this old world, but want to help in every way I can to spread the good news of full salvation. I wish it

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were in my power to place *The Herald* in the hands of every minister in Methodism, and thus interest them in the deeper work of grace. This would lift the Church upon a higher plane of Christianity and stay the tide of skepticism that threatens the foundations of our great Methodism. I know a young minister whose life shone with the very radiance of holiness, who, little by little, became absorbed in the teachings of higher critics until he lost his power and influence, and fell into doubt, resulting in worldly conformity. He realizes his condition and yearns for what he has lost. O, that we had a thousand Dr. Morrisons to sound the alarm, to entreat and awaken! God bless and help him. I am very much interested in Asbury College, and wish every young person studying for the ministry could be persuaded to enter this school where their religious enthusiasm would be properly directed, and not dwarfed. Let us honor God by seeking for all that the Atonement has for us—a complete restoration from the Fall—short of which would not be a complete salvation."

W. S. Walters: "We thank God for *The Pentecostal Herald*. We are living out here on the plains of Colorado. Rev. H. B. Lewis dropped down and preached holiness, also handed us a copy of *The Herald*, and we saw at once that it was teaching just what we so wanted and stood in need of. We are longing for a closer walk with God, and a clearer vision of what He would have us be. May the Lord be with Dr. Morrison and the great work he is doing through *The Herald*."

Mrs. Stella Sanders: "We sometimes feel that most of the churches are dead, but I don't think they are really dead, but most of the members and some of the pastors are so fast asleep I don't think they ever have bad dreams. If our pastors were filled with the Holy Ghost and would feed the flock we would have better churches, and our members would be strong enough to overcome the temptations that Satan is laying in their way. I am asking *The Herald* readers to pray for me that I may have more courage to do what the Lord would have me do."

Rev. J. F. Taylor: "The *Pentecostal Herald* has been coming to me for some time and Dr. Morrison's articles are valued very highly, as well as other contributions. Your paper contends for the highest spirituality. We pastors of Methodism need, above all things, the deepest consecration to God we can possibly make, and heart agony for the salvation of lost men and women in our pastoral charges. Your paper deserves a wide reading among the preachers and laity of Methodism, and by people beyond our denominational borders. I want to help increase the circulation."

W. E. Deitz: "I have been taking *The Herald* for four years and like it fine. It is second to none. One trouble is, we have too many people who have not experienced the change of heart that is necessary to religion. They love the world more than they

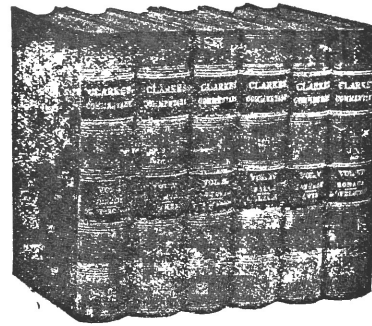
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The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

Most Commentaries are reducible to two classes. Some are dryly critical, without being popular; others popular without being critical. Dr. Adam Clarke produced a work which combines the advantages of both classes—sufficiently critical to aid the inquiries of the more serious student, and yet sufficiently popular to serve the purpose of general edification. He gives a lucid view of the several books of Scripture, as to their dates and authors, their scope and connection; he expounds the original text in a manner adapted to the deficiencies of the reader; he elucidates difficulties in chronology, history, and oriental manners; he develops the grand doctrines of revelation, and applies the whole to the great concerns of human salvation and duty.

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Its luminous expositions of the Law and the Gospel; its earnest and forcible appeals to the conscience of the sinner and the unbeliever; its rich counsels for the well-understood wants of the Christian's inner life; its endless exhibitions of general knowledge; and its valuable aids to the students of those holy tongues in which revelation took its first recorded forms—all will render this book the companion and the counsellor of multitudes as long as the English language may endure. The man who accomplished it achieved immortality, his name having become identified with an indestructible monument of learning and religion.

Bishop William A. Quayle, St. Paul, Minn.

For breadth of learning, wealth of suggestiveness, catholicity of spirit, sanity of view, saying something when he talks, giving the reader an impression of the majesty of the Word of God, Adam Clarke's Commentaries seem to me to stand among the masterpieces of exegetical skill. I still think him the greatest of the Commentators.

The following recommend his Commentaries in the highest terms:

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love God and His cause. I say, back to the old landmarks our fathers had. I would be glad if more people could read *The Herald* for it is full of Wesleyan doctrine."

J. M. Johnson: "We are reading much about utilizing the movies to draw people to church. We heard a returned missionary relate his experience of a similar method to draw Chinamen to church. He advertised a magic lantern exhibition and drew a

crowd. They were much interested until the show was over, but when he began preaching the whole assembly arose, said 'Amen,' and departed. They did not come to preaching but to see the show. The gospel has not lost its power to save, but by many is being stored in the cellar or attic. We shall not be judged by the world's standard of religion, but by the Bible standard. 'Son, remember!'"

Mae Jones: "I have been taking

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The Herald for seven or eight years and it grows better all the time. Three years after my conversion God sanctified me. I shall never forget the hour when, alone in my room, the burden of carnality rolled away and perfect peace came in. God gave me something so much better than what I had. I have no appreciation for the things of the world. Pray that I may keep my eyes fixed upon Jesus and be ready when He comes."

Della Jones: "I enjoy reading the letters the children of God write in The Herald. The people are starving for the gospel. Preachers and people are trying to hold on to God with one hand and the world with the other. If we choose Jesus we shall be all right, but if the world, how great will be our darkness. I want prayer for my two boys that they may be Christians."

Mrs. H. Dickson: "I am glad God ever called me to follow Him. In all the cares of life He has been a faithful friend to me. Jesus is all the world to me, I want no better friend."

Mrs. W. T. Minor: "I believe The Herald is the best of all religious papers. The comfort and help one derives from reading it are very needful in these perilous times when everyone seems so pleasure mad. I thank God for such a leader as Dr. Morrison and the fight he is making against worldliness in the church. I want The Herald writers to know I remember them each night in prayer."

Mrs. Alice Wilson: "I have fallen in love with The Herald and cannot do without it. How I do enjoy reading the good papers; they are food for my soul. The religion of Jesus is something beyond description."

Vin F. DeWitt: "I want to testify to the saving and keeping power of Jesus. While coming through the State of Minnesota a freight train ran into our train and I was thrown over a seat and had a few ribs broken. The railroad company asked me how much damage I wanted, I said, 'I'll make no demand; whatever you want to give me I'll accept.' And they gave me four times as much as I would have asked. When this sum was broken, a nice portion went to India and the remainder has gone to Home Missions. Bless God, we have the dear old Pentecostal Herald and a few others that are standing foursquare for a pure gospel."

T. F. Woodbury: "I have been taking The Herald for twelve years and do not see how I could get along without it. I have the same faith that was delivered unto me forty years ago. I am so hungry for a good Holy Ghost sermon. We need preachers who tell us that we must be 'born again.' I am glad I am in the race for the Lord and have laid aside every weight. We can't win the race with all kinds of worldliness hanging to us."

W. J. Floyd: "I am a reader of The Herald and it is food for my soul. It is one of the greatest publications in existence; no other paper like it to me. Every time I read it I thank God for a man like H. C. Morrison who does not hesitate to stand for the right and God's eternal truth. I never fail to read everything with H. C. Morrison's name attached to it. Keep up the

fight! There are thousands who are with you, and best of all, God is with you. We are living in awful times. The churches know nothing or little about salvation. May God abundantly bless The Herald and make it a power for even more good."

Mrs. Emma Foster: "I am thankful God has raised Dr. Morrison up to be a watchman on Zion's walls. I wish I could preach against sin as he does, but while I cannot do this I can pray and live the righteous life. God bless the office force and all The Herald readers. Pray for me."

Mrs. Phebe Grasby: "I am glad to be a reader of The Herald. I think it is the best paper I ever read. God bless Dr. Morrison for all he is doing. Pray that I may live true to my Master."

Rev. Budd Dell: "When I read the rich truths in The Herald I thank God there are some who will stand in these times of backsliding. After the hard trials of the children of Israel God let them go; so will He deliver us in every time of need. As I go here and there people in all walks of life are asking for the old-time gospel that sets free from sin and makes glad the heart."

A. G. Austin: "I am writing to say that I enjoy The Herald immensely. We are living in awful times, and the love of many seem to be waxing cold. May God bless and use Brother and Sister Morrison mightily. I am an old superannuated preacher, having no certain dwelling place, but I love God and humanity and am thankful that my way isn't harder than it is. Remember me in prayer."

Any fully consecrated person who can qualify as a teacher of a First Grade High School, and who wishes to secure such employment during the coming year, is requested to address at once Rev. J. F. Knapp, A.B., 1810 Young Street, Cincinnati, O.

## Fallen Asleep.

### HANEY.

Mrs. M. L. Haney passed to her reward Thursday, at eight o'clock A. M., May 14th, in her ninetieth year. She had been in feeble health for three weeks preceding, heart weakness in evidence. The seventieth anniversary of their married life was celebrated July 10th last.

Sister Haney was a most remarkable woman, both in her mentality and her deep spiritual life in God. In the annual celebration of Father and Mother Haney's marriage which has occurred at the Annual Camp Meeting at Huntington Beach, California, for many years, her part in the response to congratulations was awaited by the assembly with intense interest, for she never failed to rise to heights of eloquence and fervor, in spiritual thought and language that captivated all hearts. There was a native eloquence and oratory in her delivery rarely known in a woman. Like her illustrious husband, she unconsciously went out into the deep things of God, the normal heart experience of her life, beyond the attainments of most of even wholly consecrated Christians.

One marvelous thing in her life was that although almost deaf and exceedingly frail and emaciated in body her mind was absolutely unimpaired, as clear and in as perfect poise as at any time in her life. Her fund of wit and humor seemed equal to every occasion. Brother and Sister Haney both were the appreciated principals in numberless functions and social and religious gatherings.

The funeral was held from the home, at 115 Glorietta Street, at her special request. The services were especially in charge of Rev. Fred H.

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Ross, Dr. G. H. McLaughlin delivered the principal address, followed by Rev. F. L. Mather, D.D., and Rev. Fred H. Ross. The interment was in Mountain View Cemetery.

### ULERY.

On the evening of July 12, 1920, Bro. Charley Ulerly responded to the call, "Come ye blessed of my Father, inherit the kingdom prepared for you." He was born in 1894, married to Lola Sizemore five years ago, and lived happily together until he went home to God. To this union were born two children whom he dedicated to God. He professed faith in Christ when young, and about one year ago God wonderfully sanctified him. His Christian influence in his church was forceful. Our grief seems almost unbearable, but our loss is his gain. His life work is ended but his influence will live on. He united with the Methodist Church, South at Cambria, Ill., May 4, 1919, and stood true, always abounding in the love of God. He made us the best Sunday school superintendent we ever had.

The funeral services were conducted by Rev. E. J. Haug in the Methodist Church, and the remains laid to rest in the Carterville Cemetery. May the blessings of our dear Father in heaven rest upon the bereaved ones.

### ELLIOTT.

Walter Alexander, son of Mr. and Mrs. D. Elliott, was born Nov. 6, 1906, died March 14, 1920. He leaves father, mother, and four brothers and four sisters to mourn his loss, but we feel that their loss is his eternal gain. The writer had the pleasure of visiting the home just four weeks before the sad

departure of little Walter, who seemed anxious for me to come again. But alas, I returned again on Friday evening before his departure, Sunday morning, and he was racked in pain and scorched with fever. When I went to his bedside and asked him if he knew me, he said, "Yes, it was Brother Austin." I felt sure the end was near and the death angel came Sunday morning and took little Walter's spirit home. He called his sister Florence to his bedside before departing this life, and said, "God bless my sweet sister. Be good."

We know he will be missed around the family circle, and there will be a vacant place in the home that can never be filled. Walter can never return to the home again, but thanks be to God, they can go to him and dwell for evermore, where there is no sickness or sorrow or troubles, no more tears to be shed, for God Himself shall wipe away all tears, where all will be peace and joy in the presence of God and His holy angels. On Monday we laid his remains to rest on a beautiful hill on the top of Sand Mountain about four miles from Bryant, Ala. May God bless and comfort the bereft family and may they realize that there is a greater attraction in heaven for them than ever before.

J. F. Austin.

### CARNEAL.

Mrs. Emily Carneal died June 7, 1920. She was a good Christian woman; joined the Methodist Church at Providence when about 18 years old. Had she lived until July 27, would have been 87 years old. She was always kind to everybody. She leaves one sister.



# SUNDAY SCHOOL LESSON.

BY JOHN PAUL

## SHADOWS OF OUR OWN MAKING.

Date: For August 15, 1920.

Subject: The Sins and Sorrows of David.

Lesson: 2 Samuel 12:9, 10; 18:1-15.

Golden Text: "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

It is harmful in more respects than it is helpful to stop and contemplate a man's sins, especially the sin of a man who by an otherwise good and celebrated life has caused that sin to stand forth with bold relief in his biography. It is liable to have a measure of fascinating horror for weak people, and to produce an effect in their imagination somewhat akin to "the hypnotism of space" which one feels when looking down from the summit of a tower or precipice. "Go the other street" is good advice for one who has no business in the red light district excepting as a curious investigator. It is our duty not only to have an innate but a studied horror of sin; to keep it sized up in our mind in its most malignant terms. That it has possible thrills and fascinations is a fact which none should ignore; but that "the pleasures of sin" have in them anything genuine or substantial is all delusive. They lead with invariable certainty to bitterness, destruction and death.

### Critical Periods.

Every life has its critical periods. In youth one usually passes through one of these periods, as he crosses the bar to launch upon the sea of Life. It has been repeatedly observed that somewhere about middle life every man goes through some kind of a sifting period, and this period reaps its toll of weak men or men who undertake to go it without God. Some break through the medium of temper and create a tragedy; some go down under covetousness; some under appetite; some, under wild doctrines which destroy their usefulness; some, under vain philosophies, which destroy their faith. It is worth while to reckon with these possibilities, and "watch and pray." The tempter knows how to take advantage of the critical period, psychologically. At the time of David's collapse he was in the zenith of his glory, and, we may say, was just passing the critical period.

### Rules and Exceptions.

The break of a good man may have little reference to his average life; he may live one day wrong when he has lived years, right; but the world is liable to remember him at his worst, and record the "low water mark" for his fixed rating. On the average, David was "a man after God's own heart;"

but this one dark parenthesis in his life is remembered out of all proportion, though it happened in an age of much lower moral appreciations, when the very things David did were things that heathen kings had an accorded right to do. Today, a man who stands for the highest things and goes down once into gross sin is forever afterward remembered in that connection. He may recover to a state of virtue and holiness next door to the angels; but only in heaven will he ever recover his recognition and standing in full. I am not saying that it should be that way, but we have to face the facts, instead of our theory of what ought to be.

### The Harvest.

Two facts about the harvest are, that it takes longer to reap than it does to sow, and we reap more than we sow. To this may be added the fact that more people usually participate in the reaping than in the sowing. How abundantly is all this illustrated in the life of David. His daughter's misfortune; his degenerate son's death at the hand of Absalom; his bitter separation from Absalom; the rebellion and pillage and tragic death of Absalom; with unlimited sorrows, we may suppose, which the record fails to give.

### Back From The Grave.

Absalom, beautiful of body and ugly of soul, had been pardoned for killing his brother; and, after a long legal separation, which his father had enforced contrary to his own feelings, Absalom had been received back to full fellowship in the society of the court. Taking advantage of David's excess of judicial duties and administrative burdens, instead of trying to lighten the burden for his father and bind the people on to him in loyalty, he courted them, used subtle means to shake their faith in David, and, finally, by one shrewd stroke, brought on the crisis which would have meant the eternal eclipse of this great outstanding patriarch, had it not been for David's reliance upon God; but though David's sin brought him low in the shadows and gave him the feeling of one held by a thread over an abyss, his repentance and mighty reliance upon God brought him back to his large place, as Israel's most worthy king. As we review history since then we can but ask the question, What if David had not thus sinned against God?

## ANNOUNCEMENTS!

Rev. Lee R. Lemming has an open date from August 1 to September 15 which he desires to give anyone needing assistance in revival meetings. He is a full salvation preacher, and an able and worthy man. His address is Russellville, Ark.

Rev. W. P. Hopkins, of Frenchburg, Ky., is open for calls to evangelistic work. Many have been blessed in Bro. Hopkins' meetings.

There will be an old-time camp meeting at Cleao Springs beginning August 5 and continuing ten days or more. Revs. T. S. Pittinger, Snider,

Miles, Farring, King, Yewed and others will be the workers. Straw will be furnished on the ground for campers. Plenty of good water and shade and some tents.

The Wesleyan camp meeting will be held at Fairmount, Ind., Aug. 17-29. Revs. Walter Graves, of California, Rev. E. R. Dodd, of Kansas, are the preachers, and Clarence Williams is the song leader. Address Rev. H. T. Arnold, Fairmount, Ind.

Rev. P. C. Evans, of Corinth, Ky., has an open date August 16-30, which he desires to give some needing evangelistic help.

The Northern Michigan Holiness Association will hold its ninth annual camp meeting at Boyne City, August 5-15. Rev. J. E. Hewson, L. W. Sturk, B. O. Shattuck, C. A. Strait and wife, and Mr. C. Myers, cornetist are the workers. Evangelist F. J. Mills will represent the Layman's Holiness Movement in America. Sam Arbuckle, Sec'y.

The annual camp meeting of the Oklahoma State Holiness Association will be held at the City Park, Okla., Aug. 26-Sept. 5. Rev. C. W. Ruth and J. E. Williams are the preachers. J. E. Moore, song leader. C. A. Strickland, Blackwell, Okla.

**Singer Wanted.**—I want a singer for a meeting at Bethpage, Tenn., M. E. Church, South, beginning Sept. 19. Please write me if you have an open date at that time. I want a good, live, consecrated, Christian man, a young man preferred, but must have religion. W. T. S. Cook.

There will be Evangelistic services conducted at the Christian Church, Booneville, Ky., beginning Saturday, July 31st with Rev. George Miller Ryder, Dean of Union College, Barboursville, Evangelist. Rev. Ryder is an evangelist of the highest order. He is sound on Bible Doctrine and preaches a full and free Salvation from all sin, and holiness without which no man shall see the Lord. Bro. Ryder places special emphasis on Divine healing. Anyone desiring light on this subject would do well to attend every service. Everybody is invited, and all are welcome. The hearty co-operation of all Christian people is desired.—A. G. Stump, Pastor M. E. Church.

The annual camp of the Southwest Oklahoma Holiness Association will be Aug. 15-29, in Grandfield, the evangelists, Rev. B. H. Hainie, Little Rock, Ark., and Mrs. S. O. Bowman, Hamlin, Tex. Every convenience possible will be provided for those who attend. For further information write secretary, R. J. Hamill, Grandfield, Ark.

Epworth Camp Meeting, August 15-25. Workers. Rev. John Paul, D.D., Wilmore, Ky., Rev. Charles L. Slater, Missionary to Africa, Rev. G. D. Watson, D. D., California; Rev. F. G. Leonard, Oliver Gospel Mission, Columbia, S. C., Prof. John Landrum, Epworth, S. C., besides pastors and other workers. We extend a cordial invitation to all. Restaurant on the grounds. Cots and shelter will be furnished gratis. But be sure to bring your bedding, such as sheets, pillows, quilts, and your towels. Above all things, be much in prayer for an out-

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pouring of the Holy Spirit upon preachers and people. Be sure to come and enjoy this feast of blessing from God our Father, Jesus our Saviour, and the Holy Ghost, the Comforter. The splendid water of Epworth is healing and refreshing. For any information desired, write W. P. B. Kinnard, Epworth, S. C. Ninety-Six is the nearest railroad station. Notify W. P. B. Kinnard what day you expect to come and camp.

Central Ohio Holiness Camp, (Sugar Grove Hill) Springfield, Ohio, Aug. 13-23. Workers are Rev. W. A. Ashley, Rev. A. E. Blann, K. L. Cramer, singing evangelist, Rev. F. T. Fuge and other missionaries. For any further information regarding tents, cots, dormitory rooms, lodging, etc., write Rev. Joel Harman, New Carlisle, Ohio, Route 3.

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Earnest seekers determined to do God's will, and who have faith, send your prayer requests to the address given below, if you desire another to unite with you in believing God and His sure promises. "If TWO of you shall agree on earth as touching anything (in God's will) that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.—Leila M. Conway, Hurlock, Maryland.

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### CAMP MEETINGS.

#### ARKANSAS.

Bonedale, Ark., camp meeting, Aug. 30-Sept. 12. Evangelist R. A. Young, preacher in charge. Write Rev. C. J. Segers, pastor, for information.

Camp meeting, Percy, Ark., Aug. 17-29. Evangelist R. A. Young, preacher in charge, with the pastor, C. J. Segers. Write the pastor for a place to put your tent.

#### COLORADO.

The Fifth Annual Eastern Colorado Nazarene camp will convene Aug. 12-22, on the grounds of the Olivet Church of the Nazarene, eight miles northeast of Kirt. Workers: Rev. Bud Robinson, Rev. W. E. Shepard, Miss Virginia Shaffer, John E. Moore. Write Rev. H. J. Brown, Kirt, Colorado, or Rev. A. E. Sanner, 502 W. Platte Ave., Colorado Springs, Col. Colorado Springs, Col., Aug. 12-22. Evangelists Seth C. Rees and Paul S. Rees, assisted by many preachers and mission workers. Address: Miss Nellie Barnes, 539 W. Dale St., Colorado Springs, Colo.

Pueblo, Col., Sept. 8-19. Evangelist J. B. McBride and wife, assisted by Prof. A. H. Johnston and wife. Address Rev. James H. Trethick, 1712 E. Second St., Pueblo, Colorado.

#### ILLINOIS.

Springfield, Ill., camp, Aug. 6-23. Workers: A. C. Zepp, John W. Lee, R. A. Forest, Boys' Quartet, Taylor University. Address Chas. Reisher, Sec., 825 S. 6th St., Springfield, Ill.

Hillcrest, Ill., camp meeting, August 19-29. Workers: A. C. Zepp, J. W. Cooper, song leader, G. E. Ellis. Address J. P. Suhling, Kampsville, Ill.

Holiness Camp Meeting, Springerton, Ill., Sept. 2-12. Workers: Rev. L. G. Martin, Rev. Mattie Wines, Miss Mertie E. Hooker. Write Mrs. Jno. H. Chapman, Sec., Frankfort Heights, Ill., Box 445.

Bonnie camp meeting, Bonnie, Ill., Aug. 13-23. Workers: Revs. Allie and Emma Irick. Rev. Jack Linn and wife. Miss Rhea Garrison, pianist. W. T. Lawson, Sec., Whittington, Ill.

#### INDIANA.

Camp meeting at Cleveland, Ind., Aug. 20-Sept. 5. Workers: Chas. Slater, Fred De Weerd, John T. Hatfield.

Nineteenth annual encampment Bryantsburg Holiness Camp Meeting Association, Madison, Ind., Sept. 3-12. Workers: Rev. John Fleming, Rev. C. B. Fugett, Dunkelberger Sisters. Address Charles E. Cleek, Sec.

Beulah Park Camp, Alexandria, Ind., Aug. 13. Workers: Rev. Joseph H. W. Huff, Rev. Dr. H. C. Morrison, Rev. Wm. Huff, C. C. Rineberger, Music director. Address Supt. of Beulah Park, Alexandria, Ind.

Oakland City, Ind., camp, Aug. 27-Sept. 6 inclusive. Workers: Rev. Chas. Stalker of Columbus, O., and Rev. J. E. Shannon of Marion, Ind. Song leaders, Mr. and Mrs. R. A. Shank, of Cincinnati, O. For further information write Rev. G. B. Wright, Sec., Oakland City, Ind.

#### IOWA.

Tri County Holiness Association camp, Burlington, Ia., Aug. 16-29. Workers: Rev. F. W. Cox, Rev. Kenneth and Eunice Wells, song leaders. For information write Fred W. Gieselmann, Pres., Route 1, Burlington, Ia., or Mrs. Fred Von Seggen, Sec., Farmington, Ia.

#### KANSAS.

Emporia, Kan., camp, Aug. 6-16. Workers: Rev. A. Jacobs and Mrs. Frances Jacobs, and others. Address Rev. C. E. Woodson, 1221 Lewis Ave., Emporia, Kan.

Camp meeting at Hall's Summit, Kan., Aug. 29-Sept. 12. Workers: C. E. Woodson, Chester Smith, song leader.

Thirty-fifth annual camp meeting of the Kansas State Holiness Association, Linwood Park, Wichita, Kan., Aug. 19-29. Workers: Brasher, Neely, Babcock, Mrs. Minnie Ludwig, Rev. Arthur Johnston and wife. W. R. Cain, Sec.

#### KENTUCKY.

Aspen Grove, Ky., Holiness Camp Meeting, Sept. 3-19. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley. Address Sam Maddox, Clayville, Ky.

Cartilage, Ky., Holiness Camp Meeting, Aug. 20-30. Workers: Rev. E. B. Sheldamer, J. E. Redmon, Mrs. J. E. Redmon, John Drake, Mrs. John Drake. Address J. R. Moore, California, Ky.

The Gallop Grove Camp begins Aug. 27-Sept. 12, 1920. Rev. Bud Robinson, preacher in charge. Bro. Emmitt Frost and wife, song leader. Miss Kathleen Miller, pianist. W. P. Ogden, Sec., Bedford, Ky., Route 1.

Green Co., Holiness Association Camp, Glenview, near Webb's, Ky., Aug. 19-29. Workers: J. B. McBride and wife, Chas. C. Conley, singer, Mrs. H. A. Longino, organist, Mrs. Nannie B. Metcalf. Address W. W. Williams, Webb's, Ky.

Acton camp, near Mansville, Ky., Sept. 16-26. Bud Robinson, Kenneth Wells and wife workers. Address J. Robert Marrs, Mansville, Ky.

#### MICHIGAN.

Maybee, Mich., Aug. 12-22. Workers: Charles Stalker, Frank E. Arthur, E. E. Mims. Address Henry Angerer, Sciofield, Mich.

Mt. Pleasant, Mich., camp, Sept. 1-12. Workers: Frank Arthur, Fred and Myrtle Sharp. Address Rev. A. Ford, Mt. Pleasant, Mich.

Gladwin, Mich., camp, Aug. 11-28. Workers: Lyman Brough, C. K. Koteskey, Annie West. Address, Rev. V. Buxton, 516 Howard St., Gladwin, Michigan.

Sunfield, Mich., Aug. 9-18. Workers: Rev. C. A. Glass, evangelist. Rev. C. F. Zike, Mrs. Grace Bronson, Miss Bernice Snell, Mrs. Metta Gordon. Write Rev. A. Hoffmann, Pres., Grand Rapids, Mich., 120 Griggs St., or F. B. Harwood, Sec., Dorris, Mich.

#### MISSISSIPPI.

Frost Bridge holiness camp, Aug. 20-29. T. P. Roberts, leader. C. M. Moody, Sec., Waynesboro, Miss.

#### MISSOURI.

Hannibal Holiness Association, Hannibal, Mo., Aug. 5-15. Workers: Rev. E. T. Adams, Rev. D. J. Mounts. Address L. Anderson, 617 Olive St., Hannibal, Mo.

Malden, Mo., Aug. 1-15. Workers: Rev. W. R. Cain, evangelist. Prof. B. D. and M. B. Sutton, song leaders. Address Rev. B. F. Pritchett, Malden, Mo.

#### NEW JERSEY.

The annual camp meeting of the Cape May Holiness Association will be held at Erma, N. J., Sept. 10-19. Workers: Rev. Fred De Weerd, Rev. John Neilson, and Mrs. Christina Moore. Eldredge Hawk, Secretary, Route 1, Box 49, Cape May, N. J.

Local Preachers' Holiness camp meeting, Fletcher Grove, Delanco, N. J., Aug. 28-Sept. 6. Workers: Rev. L. Whitcomb, and others. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

#### NEW YORK.

Sixteenth Annual Camp Meeting of the Pentecostal Rescue Mission of Binghamton, N. Y., will be held at the Home Camp Grounds at Port Dickinson, N. Y., Aug. 19-29. Workers: Rev. W. R. Cox, Rev. L. L. Pickett, Rev. Preston Kennedy, Rev. Fred Fuse, returned missionary from Africa. Rev. William J. C. Vanosa, Sec., 47 Euclid Ave., Schenectady, N. Y.

#### OHIO.

Mt. Lookout Camp, Waynesville, Ohio, Aug. 19-29. John and Bona Fleming, E. T. Bodie, song leader. Address J. A. Dotson, Lima, O.

Holiness camp meeting, Dunkirk, Ohio, Aug. 19-29. Workers: I. N. Tool and partner, G. E. Dudgeon, in charge of religious services.

Palmer Camp Meeting, New Richmond, Ohio, Sept. 22-Oct. 10. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley. Address Miss Cora E. Stanley, Oxford, Ohio.

Hollow Rock, Ohio, P. O. Toronto, O. Route 2, Aug. 12-22. Workers: T. C. Henderson, Andrew Johnson, T. M. Anderson, Edith Mackey, Mr. and Mrs. R. A. Shank. Address F. W. Poland, Sec., East Liverpool, Ohio.

Annual Tabernacle Meeting of the East Tennessee Holiness Association will be held in Tabernacle on Church Street at Greeneville, Tenn., Sept. 9-19. Rev. Joseph Owen, of Boaz, Ala., will do the preaching. Prof. Fred Canaday, of East Liverpool, O., will have charge of music. Mrs. Flora Willis, Sec., 208 Summer St., Greeneville, Tenn.

Annual State Camp Meeting of the Churches of Christ in Christian Union, will be held on the "Mount of Prayer" Camp Ground, Circleville, Ohio, Aug. 21-29. Rev. Andrew L. Johnson, with other ministers, singers and gospel workers. Write Rev. E. A. Keaton, 452 N. High St., Chillicothe, Ohio.

#### OKLAHOMA.

Annual camp meeting, Blackwell, Okla., Aug. 26-Sept. 5. Workers: C. W. Ruth, J. E. Williams, John Moore. C. C. Strickland, Sec., Blackwell, Okla.

Deer Creek, Okla., camp, Sept. 16-26. Workers: Rev. Charles Stalker and Rev. H. M. James. Address C. F. Eberle, Deer Creek, Okla.

Southwest Oklahoma Holiness Association Camp, Aug. 15-29, Grandfield, Okla. Workers: Rev. B. H. Hainle and Mrs. S. O. Bowman. Address R. J. Hamill, Sec.

#### TEXAS.

Bivins, Tex., camp, Aug. 6-16: Workers: Hamby, Lillenas, Perdue, Bartlett. J. R. Manning, Pres., Bivins, Texas.

Plainview, Tex., camp, Aug. 18-28. Workers: O. H. Callis, Prof. H. W. Blackburn, S. D. Sec., Miss Nora Gehres, Plainview, Tex.

#### VIRGINIA.

Camp meeting, near Amisville, Va., under auspices of The Nazarene Church, Aug. 25-Sept. 5. Workers: L. B. Williams, J. H. Penn, J. T. Maybury, assisted by a band of Christian workers and singers.

Camp Meeting, Spotsylvania, Va., August 27-Sept. 5. Workers: Rev. L. J. Plump and Rev. L. L. Banks, with others to assist. Write Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

#### WISCONSIN.

Interdenominational Holiness Tent Meeting, St. Croix Falls, Wis., Aug. 12-22. Workers: G. G. Vallentyne, E. J. Rice, with other ministers and singers. Write M. E. Hedding, Taylors Falls, Minn.

#### WYOMING.

Casper, Wyo., Aug. 25-Sept. 5. Evangelist Paul S. Rees. Address C. B. Daniels, Cheywater, Wyo.

### WHY YOU SHOULD HELP STOP THE CIGARETTE CURSE.

Teachers are more in demand now than ever before, but this country is spending far more for the abominable cigarette than is being paid the untiring instructors of the young. The Son of God said: "Go ye into all the world and preach my gospel to every creature," but more money went up into tobacco smoke in 1918 than the Christians of America had invested during a hundred years to evangelize the balance of the lost world. Awful as this was, cigarette smoking still increased 47 per cent last year.

Now when nearly all young men are confirmed cigarette smokers, when older men are taking to the habit by leaps and bounds and the medical director of the United States Government saying that one of the worst tendencies of today is cigarette smoking among women, when little boys are taking to the habit like ducks to a pond, and their teachers saying when they smoke cigarettes they destroy brain cells and thereby make it impossible to accomplish what they ought to in life, when officers of the law say practically all criminals smoke cigarettes, while successful soul-winners tell us that a whiskey drinker or gambler is often easier led to a saving knowledge of Him who did salvation bring than is a lost man who smoked cigarettes on account of the insidiousness of the enslaving habit, won't you for God's sake and for the love of humanity write your representatives in the national Congress and the United States Senate asking for a law prohibiting the manufacture and sale of cigarettes?

J. C. Dunlap,

Field Secretary for the International Anti-Cigarette League.

### REQUESTS FOR PRAYER.

Robert Nelson: "Please to pray that my body may be healed of its affliction."

Prayer is requested for two young church members that they may resist the influence of evil companions.

Mrs. J. C. Ferrier: "Please to pray for my healing. I am afflicted with tumors."

Mrs. Fannie Smith: "Please to pray that I may be healed so I can make a living. Also for my daughter that she may be saved."

Mrs. Ida Opperman: "Please to pray for myself and sons that we may be saved and wholly sanctified."

### NO ROOM.

By C. C. Hanson.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Not only was there no room for the Christ in the inn but there was no room for Him any place. He was a stranger in a strange land—a man without a country.

He was a Prince and a King but there was no room in the palace. Herod sought the young child to slay Him.

There was no room for Him in their towns. They besought Him to depart out of their coats.

The church had no room for Him. When He arose to speak they said, "Is not this Joseph's son?"—the carpenter? And all they in the synagogue were filled with wrath, and rose

up and thrust Him out as an impostor and a heretic.

There was no room for Him in the world. The foxes of the field had holes and the birds of the air had nests but the Son of man had no place whereon to lay His head. The world cried, "Release unto us Barabbas but crucify Him that is called Christ." The request was granted. The Christ was crucified. He came into the world but the world received Him not.

There was no room for Him anywhere.

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## OUR BOYS AND GIRLS

Dear Aunt Bettie: I am writing you another letter. I am anxious to get enrolled on your list. My papa is a Methodist minister and my pastor. I am six years old. I love to go to church and Sunday school. We had our Children's Day and had a big time. Our collection was \$15.00. I want to do all I can for the little heathen. Good-bye. Your niece,  
Linda Frances Smith.

Dear Aunt Bettie: How are you and all the cousins? Truly hope you are all well. I am a little girl 12 years of age. I go to the Methodist Church most every Sunday. I have a little bantam hen and ten little chicks. They sure are cute. Aunt Bettie, I sure did enjoy those nice letters you wrote to the cousins, and I think everyone that you wrote to ought to pay you back, don't you? How many of you cousins like to go to Sunday school? I do. I go to Williams Chapel. Hoping to see this in print will ring off. With love to Aunt Bettie and all the cousins.  
Mary Annie Hollums.

Dear Aunt Bettie: Will you let a little Clayton county girl join your happy band of boys and girls? I belong to the M. E. Church. I go to Sunday school every Sunday. My Sunday school teacher's name is Mrs. Julia Peacock. All of us pupils think a lot of her. Elizabeth Hollums.

Dear Aunt Bettie: I am a little girl from Fort Lee, New Jersey. I never saw any boys and girls' letters from here before, so I thought I would write. I have been wanting to write for a long time but I never found time enough. I am a little Christian girl nine years old. I have brown hair, blue eyes, and fair complexion. I go to Sunday school every Sunday that I am well, but now I have the whooping-cough so my father gives us a little Sunday school at home. I have two brothers and one sister all younger than I am. The name of the house I live in is called "The Castle," because it has all kinds of stained glass windows. The grounds are beautiful. We have all kinds of flowers, lilacs, lilies-of-the-valley, sweet peas, asters, tiger lilies and other beautiful flowers. We have two summer houses, and one hot day we ate our lunch in one of them. On top of our house there is a roof-garden, and on one side of that there is a pair of stairs that lead up to a tower which overlooks the Hudson River, and on a clear day you can see the Statue of Liberty.  
Aileen Orlip.

A fine letter Aileen. I wish more of the boys and girls would tell us more of their towns and cities where they live.  
Aunt Bettie.

Dear Aunt Bettie: I will take pleasure in trying to write to you. We do not take The Herald. One of my best friends does. I like to read the Boys and Girls' Page. I have but one sister. Who has my age, June 18? I'll be 13. I weigh 112 pounds. I am 4 feet, 7 inches tall. I am in the 5th grade. I have blue eyes, black hair, light complexion. Our summer school will start in a few weeks. With love to Aunt Bettie and cousins,  
Flossie O. Neal.

Dear Aunt Bettie: This is my first letter to The Herald. My name is Waire. I go to school. My teacher's name is Miss Kittie Marlow. I will close for this time.  
Waire Johnson.

Dear Aunt Bettie: This is my second letter to The Herald. My father takes The Herald and I love to read the Children's Page. My age is between 8 and 13. George Hagen, I guess your age to be 18. Mary B. Moore, I guess your age to be 10. Hoping to see this in print.  
Yours lovingly,  
Floyd Durbin.

Dear Aunt Bettie: Will you let a little South Carolina boy join your Boys and Girls' Page? I have written once before but did not see it in print. I have brown eyes, auburn hair and light complexion. My age is between 10 and 14. I will leave it to the cousins to guess. We have had a revival and fifteen joined the church. I had better close for fear of Mr. W. B.  
Norris G. Busbee.

Dear Aunt Bettie: May I sit down and listen to you a little bit? How many cousins go to Junior League? I do. We are having a contest. There are two sides—the white and blue. I am on the blue, and I'm ahead of them all. I have 5 gold stars. My papa takes The Herald and I enjoy reading it. My papa is an M. E. preacher. I am a Christian and a member of the church. I have blue eyes and light complexion. Who has my birthday, May 17? My age is between 9 and 15. I am in the 7th grade. Love to all.  
Ruth May Hayes.

Dear Aunt Bettie: I take The Herald, and enjoy reading the Boys and Girls' Page as well as the rest of the paper. I would like to join your band of happy boys and girls. We live on a small farm one half mile from Bethesda, Ohio. I have one married brother but no sisters. We all have salvation. My brother and I have been called to the Lord's work; he to the ministry and I to Korea. I was saved and sanctified when I was eight years old under the teaching of Brother Chase. I am now 13 and in the 8th grade at school. After I got salvation, and my call to the foreign field, I told the Lord that if He really wanted me to do His work to help me with my lessons so I would obtain my education quicker and so get out in the work sooner. Since then I have gained two grades in school. If I see this in print I will come again. Your loving niece for His service.  
Mary Jones.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band of boys and girls? My mother takes The Herald and I like to read the Boys and Girls' Page. My age is between 10 and 13. Who has my birthday, July 18? I am in the 5th grade at school. Your niece and cousin,  
Ola V. Herfert.

Dear Aunt Bettie: This is my first letter to The Herald. I am a Michigan girl. My father is an Evangelical minister. My father and mother have heard Dr. Morrison preach at Red Rock, Minn. My father takes The Herald, and I certainly enjoy the letters found in it every week. I would like to join your happy band. I'll leave my age for the cousins to guess; it's between 10 and 13. I am in the 8th grade. I have light hair, blue eyes and fair complexion. I have two brothers and three sisters. I am the oldest.  
Your niece,  
Beulah Schurman.

Dear Aunt Bettie: Will you please let a little Pennsylvania girl join your happy band? I have four sisters and one of them is a missionary. I have a little brother in heaven. I am 9 years old and have been promoted to the 5th grade in school. Mary Otey, I guess your age to be 11. Am I right? My address is 202 Olive St., Sayre, Pa. I wish some little girl would write to me. With love to Aunt Bettie and the cousins.  
Mary Biesacker.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of girls and boys? I am 12 years of age. I have blue eyes and brown hair. I live near Lancaster. I am in the 6th grade. I weigh 87 pounds. Most of my friends live in Somerset. I have two brothers, Bryan and Anon,  
Ila Porter.

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one sister married. I have a church near my home. I do not belong to any church. My mother takes The Christian Herald, which is a fine paper. My father takes The Inland Farmer. My father owns a farm and works every day. Love to Aunt Bettie.  
Edith Ray.

Dear Aunt Bettie: Here comes a girl from Oregon. I am 12 years old Oct. 7. My last letter was not printed so I will try again. I am 5 feet and ½ inch tall, and weigh 58 pounds. I have one brother older than myself. My father and mother are with Jesus. They are going to pave the road by our place. We had some nice rains lately and everything is growing fine. I have a little garden. I have some beans, tomatoes and watermelons. I live about two and a half miles from McMinnville, Ore. I like to go to church and Sunday school. I joined church Easter Sunday. Alta Buchanan, I guess your age to be seventeen years. I must close as this letter is getting long. With love.  
Florence Kenzler.

Dear Aunt Bettie: I hail from Illinois and would like to creep in for a little chat. Faith, Hope and Charity sure had a fine letter and I would like to have their pictures. Where did Jesus heal a man that was born blind? What is the meaning of day and night in John 9:4? My grandpa was a southerner and had negro slaves before the Civil War, and had a house that cost him \$1,500, and his slaves cost him \$500. When they had war he had to go and he left his slaves in charge of the house, and one day they were all in the corn crib praying for grandpa to come home and he came home that day. We are going to organize our Sunday school July 4th, and I am glad of it, for we haven't had much Sunday school since the "Flu." I am a Christian and ask the prayers of the boys and girls. If any of the cousins wish to write me my address is Buncombe, Ill.  
Gladys Keller.

Thanks for your interesting letter, Gladys.  
Aunt Bettie.

Dear Aunt Bettie: How are you? I am an Arkansas boy. I don't see many letters from Arkansas. Papa takes The Herald and I sure do love to read the letters from the boys and girls. I was 7 years old May 11. Who has my birthday? I help mama do the house work. I can wash dishes, make beds, draw water, and take care of baby. I have two brothers and two sisters. Brother is named after Rev. John Paul. I have chopped some cotton. I will be glad when we get through. Faith, Hope, and Charity Hawkins, I sure would love to have your pictures.  
Lawrence Baty.

Lawrence, you are my kind of boy—one who helps his mother. You are quite young to do so many things, but I predict some day you will be as fine a man as the one you are named for.  
Aunt Bettie.

Dear Aunt Bettie: Here comes a little Nebraska girl to join your happy band. I have dark brown eyes, light hair, and light complexion. I am 10 years old and in the 6th grade. I go to Sunday school. Papa and mama take The Herald. I like to read the Boys and Girls' Page. I have two sisters and one baby brother 19 months old. I live 3 miles and a half from town. Your niece,  
Ila Porter.

Dear Aunt Bettie: This is my first letter to The Herald. My age is between 8 and 12 years. Will send a card to whoever guesses it. I am a

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Christian and am going to join the Wesleyan Methodist Church next Sunday. I have one sister and two brothers. For pets, I have a chicken and a calf. I go to Sunday school every Sunday. I hope I see this letter in print. Your little niece,  
Elva Selby.

Dear Aunt Bettie: I have enjoyed the Boys and Girls' Page. Indeed I have enjoyed them so much that I think I will write a letter for the children to read. I am 8 years old and I live in Lafayette, Ind. I am in the 4th grade at Ford School. I go to Sunday school every Sunday. I will graduate from the primary department in October. The Sunday school always presents a nice Bible to the graduates of this department. I have a brother 12 years old. I wash dishes every evening. My mother and father take The Herald. How is my Aunt and many cousins? I am a Lafayette cousin.  
Dorothy Edna Mason.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band? I have light hair, blue eyes, and fair complexion. My age is between 10 and 15. I have two sisters and one brother. I spent the day with my aunt and she gave me The Herald to read and I thought I would write to Aunt Bettie and the cousins. Love to Aunt Bettie.  
Annie Maude Lewis.

Dear Aunt Bettie: Here comes a little country girl to join your jolly band. This is my second letter to The



Herald. I am only going to chat with you a little while. I have blue eyes, light hair, and fair complexion. My age is 10. Who has my birthday, Aug. 23? I'm in the 5th grade. I have one brother 15 years old and one little sister blue-eyed. I go to Sunday school and church every Sunday. Our pastor used to be Rev. Davis. I had better close before Mr. W. B. gets it.

Your cousin,  
R. Petersen.

Dear Aunt Bettie: This is my first letter to The Herald. I am a South Carolina boy but stay in Korea. My father takes The Herald and I like to read the letters from the cousins. There is no school here so we study at home. My age is between 10 and 14. I will let the cousins guess it. If this is good enough to put in print I will write again and tell more about Korea. With love. Your nephew,  
John Lemacks Stokes.  
John, be sure to tell us about Korea. Aunt Bettie.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? I read the Boys and Girls' Page most every week and enjoy it fine. My age is 8, my hair is rather dark, and my eyes are brown. I weigh 46 pounds. I have five dolls, one pet cat, one bantam rooster. Well, as this is my first letter to The Herald will close.  
Mindie Hollums.

Dear Aunt Bettie: It has been a long time since I wrote to you, so I thought I would come again. How are you and the cousins by now? Grace Alma Wood, I guess your age to be eleven. Ettie Mildred Edwards, I guess you to be 10. With love to Aunt Bettie and the cousins.  
Velma Buzzard.

## EVANGELISTS' SLATES

**G. W. RIDOUT'S SLATE.**  
Coffeeville, Miss., Aug. 19-29.  
Permanent address, 6327 North 1st St., Philadelphia, Pa.

**A. F. AND LEONORA T. BALSMEIER'S SLATE.**  
Grand Junction, Colo., July 28-Aug. 15.  
Normal, Ill., (camp) Aug. 19-29.  
Olivet, Ill., (Assembly) Sept. 1-5.

**E. E. SHELHAMER'S SLATE.**  
Carthage (California, Ky.), Aug. 20-29.  
Oakland City, Ind., Aug. 27-Sept. 5.  
Loveland, Ohio, Sept. 6-12.

**G. EDWIN ELLIS' SLATE.**  
University Park, Ia., Aug. 9-15.  
Charles City, Ia., Aug. 16-19.  
Pleasant Hill, Ill., Aug. 20-30.  
Home address, University Park, Ia.

**ARTHUR C. ZEPPE'S SLATE.**  
Hickory Camp, Ill., Address Kampsville, Ill., care J. P. Shubling, August 19-29.  
Newton, Ia., care general delivery, Aug. 31-Sept. 12.  
Campton, Ky., care camp, Sept. 24-October 3.

**REV. H. O. JACOBSON'S SLATE.**  
Viborg, S. D., Aug. 25-Sept. 5.  
Home address, 3602 13th Ave., South, Minneapolis, Minn.

**REV. J. E. HEWSON'S SLATE.**  
Dunkirk, O., Aug. 19-29.  
Open date—Sept. 1-13.  
Vincennes, Ind., Sept. 15-20.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**REV. G. A. LAMPHEAR'S SLATE.**  
Russellville, Ind., August.  
Kinsley, Kan., September.

**REV. ALBERT REID AND WIFE.**  
Tina, Mo., Aug. 17-Sept. 8.  
Busseyville, Ky., Sept. 8, indefinitely.

**REV. JOHN THOMAS' SLATE.**  
Richland, N. Y., Aug. 22-Sept. 5.  
Permanent Address, Wilmore, Ky.

**SLATE OF H. V. CUMMINS AND W. O. STRONG.**  
Green Bay, Wis., month of August.  
Menominee, Mich., month of September.

**H. E. COPELAND'S SLATE.**  
Paton, Iowa, Aug. 22-Sept. 12.  
Home address, 739 20th St., Des Moines, Iowa.

**ARTHUR J. MOORE'S SLATE.**  
Lubbock, Tex., (First Methodist Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.  
Home Address, Macon, Ga.

**A. L. WHITCOMB'S SLATE.**  
Lacona, Ia., Aug. 13-22.  
Delanco, N. J., Aug. 28-Sept. 6.  
Indianapolis, Ind., Sept. 10.  
Binghamton, N. Y., Oct. 3-17.  
Bridgeton, N. J., Oct. 20-24.  
Pontiac, Mich., Nov. 7-21.  
Dallas, S. D., Dec. 5-19.  
Home address, University Park, Iowa.

**JOSEPH OWEN'S SLATE.**  
Halgier, Neb., Aug. 20-29.  
Greenville, Tenn., Sept. 9-19.  
Home address, Boaz, Ala.

**SLATE OF FREDERICK AND ERNA O. NIXON.**  
Wichita, Kan., Aug. 9-27.

**J. B. MCBRIDE'S SLATE.**  
Glenview Camp, Ky., (Webb P. O.) Aug. 19-29.  
Home address, 1584 N. Lake Ave., Pasadena, Cal.

**FRED ST. CLAIR'S SLATE.**  
Portland, Maine, May 30-Sept. 30.

**FRED DE WEERD'S SLATE.**  
Hopkins, Mich., Aug. 19-26.  
Cleveland, Ind., Aug. 27-Sept. 5.  
Erma, N. J., Sept. 10-19.  
Home address, Fairmount, Ind.

**JOHN E. HEWSON'S SLATE.**  
Dunkirk, O., Aug. 19-29.  
Open date, July.  
Home address 127 N. Chester Ave., Indianapolis, Ind.

**W. R. COX'S SLATE.**  
Frankfort, Ind., Aug. 9-16.  
Binghamton, N. Y., Aug. 20-30.  
Athens, O., Sept. 3-12.

**SLATE OF EVANGELIST W. R. QUINTON AND WIFE.**  
Pensacola, Fla., Aug. 22-Sept. 5.  
Eufaula, Ala., Sept. 10-19.  
Permanent address, Chipley, Fla.

**BONA FLEMING'S SLATE.**  
Wapakoneta, O., (camp) Aug. 19-26.  
Sioux, Iowa, (camp) Aug. 27-Sept. 5.  
Wampa, Idaho, (camp) Sept. 10-19.

**WM. O. NEASE'S SLATE.**  
Denison, Tex., Aug. 29-Sept. 19.  
Home address, Olivet, Ill., No. 44.

**F. W. COX'S SLATE.**  
Burlington, Ia., Aug. 16-29. Care General Delivery.  
May 10 to June 20 are open dates.  
Home address, Lisbon, O.

**REV. O. C. FAIN'S SLATE.**  
Stamping Ground Ky., Aug. 20-Sept. 1.

**PAUL BRASHER'S SLATE.**  
Malone, Ala., Aug. 9-16.  
McHenry, Miss., Aug. 20-30.  
Home address, Oneonta, Ala.

**REV. GEO. BENNARD'S SLATE.**  
Bloom City, Wis., Aug. 19-29.  
Clarkton Mo., Sept. 2-12.

**MR. AND MRS. E. A. SHANK'S SLATE.**  
Toronto, O., (Hollow Rock camp) Aug. 12-22.  
Oakland City, Ind., (camp) Aug. 27-Sept. 5.  
Permanent Address, 1810 Young Street, Cincinnati, Ohio.

**SLATE OF FRESE AND WATKINS.**  
Millersburg, Ohio, Aug. 19-29. (Care Lloyd Finlay R. F. D.)  
Bethesda, Ohio, Sept. 3-30.  
Canton, Ohio, Oct. 10-31. (3003 9th St.)  
East Palestine, O., Nov. 7-28. (602 Park Ave.)  
Akron, O., Dec. 1-12 (77 E. York St.)  
Permanent address, 3315 Cedar Ave., Cleveland, Ohio.

**P. F. ELLIOTT'S SLATE.**  
Owosso, Mich., camp, Aug. 20-29.  
Kingswood, Ky., camp, Sept. 8-18.  
Oia, Mich., Oct. 22-Nov. 7.  
Ashley, Mich., Nov. 19-28.

**PETTICORD PARTY SLATE.**  
Buchanan Mich., (Riverside) Aug. 19-29.  
South Bend, Ind., (First Church) Sept. 6-26.

Chicago, Ill., (East Side) Oct. 3-24.  
Carleton, Mich., Oct. 31-Nov. 21.  
Jackson, Mich., Nov. 28-Dec. 19.  
Permanent Address, Naperville, Ill.

**A. H. JOHNSTON'S SLATE.**  
Wichita, Kan., Aug. 19-29.  
Allerton, Iowa, Aug. 30-Sept. 17.  
Permanent address, 800 Princeton St., Akron, Ohio.

**T. M. ANDERSON'S SLATE.**  
Hollow Rock camp, Aug. 12-22.  
Richland, N. Y., camp, Aug. 22-Sept. 5.  
Permanent address, Wilmore, Ky.

**E. J. MOFFITT'S SLATE.**  
Prince George Circuit, Aug. 1-31.  
Coffee Hill, Va., Sept. 1-16.  
Hurlock, Md., Sept. 20-Oct. 3.  
Deltaville, Va., Oct. 3-Nov. 14.

**B. D. AND M. E. SUTTON'S SLATE.**  
Clarence, Mo., Aug. 19-Sept. 5.  
Mexico, Mo., Sept. 8-26.  
Home address, 4232 Castleman Ave., St. Louis, Mo.

**JARRETTE AND DELL AYCOCK'S SLATE.**  
Calera, Ala., Aug. 13-29.  
Florence, Ala., Sept. 3-19.  
Permanent address, Atwood, Okla.

**C. C. RINEBARGER'S SLATE.**  
Alexandria, Ind., Beulah Camp, Aug. 13-23.  
Atlanta, Neb., Sept. 3-19.  
Home Address, New Albany Ind.

**SLATE OF L. J. MILLER AND C. E. EDWARDS.**  
Mt. Vernon, O., Camp Schlar, Aug. 5-15.  
Baderlin, N. D., Aug. 22-Sept. 26.  
Oakes, N. D., Sept. 8-26.  
LaMoure, N. D., Sept. 29-Oct. 17.  
Fargo N. D., 1st M. E. Church Oct. 24-Nov. 14.  
Fargo, N. D., Broadway M. E. Church, Nov. 14-21.  
Edgley, N. D., Nov. 28-Dec. 19.  
Home address, 1716 Sweetbrier Ave., Nashville, Tenn.

**THE MACKAY SISTERS' SLATE.**  
Hollow Rock, O., (P. O. Toronto, O.) Aug. 16-22.  
New Cumberland, W. Va.

**WILBUR DIGGS' SLATE.**  
Locust Grove, Va., Sept. 1-12.  
Elberon, Va., Oct. 3-10.

**C. W. RUTH'S SLATE.**  
Old Orchard, Me., Aug. 12-22.  
Blackwell Okla., Aug. 27-Sept. 5.

**LELA MONTGOMERY'S SLATE.**  
Enfield, Ill., Aug. 20-Sept. 5.

**SLATE OF JACK LINN AND WIFE.**  
Bonnie, Ill., (camp), Aug. 13-22.

**REV. JIM GREEN'S SLATE.**  
Ball Creek, N. C., Aug. 20.

**THE CONNERS' SLATE.**  
Singing Evangelists.  
Greencastle, Ind., August.  
Gibson City, Ill., September.

**W. R. CAIN'S SLATE.**  
Malden, Mo., Aug. 1-15.

**SLATE OF G. ARNOLD AND JENNIE A. HODGINS.**  
Drummond, Tenn., Aug. 19-29.  
Curve, Tenn., Sept. 2-12.

**JOHN F. OWEN'S SLATE.**  
Magnolia, Ark., R.F.D. Aug. 12-22.  
Ava, Mo., (camp) Aug. 26-Sept. 5.  
Home address, Boaz, Ala.

**ANDREW JOHNSON'S SLATE.**  
Hollow Rock, (camp) Aug. 12-22.  
Circleville, O., (camp) Aug. 23-Sept. 1.

**A. W. CALEY'S SLATE.**  
Zion, S. C., Aug. 15-Sept. 5.

**E. T. ADAMS' SLATE.**  
Tolu, Ky., (Harrison camp) Aug. 19-29.  
Home address, Wilmore, Ky.

**J. L. GLASCOCK'S SLATE.**  
Conneautville, Pa., Aug. 9-15.  
Normal, Ill., Aug. 20-29.

**L. E. WIBEL'S SLATE.**  
Lynn, Ind., Aug. 22-Sept. 5.  
Montpelier, Ind., care Chester Rigby, Sept. 3-Oct. 3.  
Home address, 317 S. Bennett St., Bluffton, Ind.

**W. A. VANDERSALL'S SLATE.**  
Janesville, Ill., Aug. 8-22.

**G. F. JACOBS' SLATE.**  
Spencer, Iowa, Sept. 5-20.  
Clinton, Ia., Oct. 1-31.  
Home address, 223 E. 6th St., Duluth, Minn.

**EVANGELIST J. E. WILLIAMS' SLATE.**  
Goss, Mo., Aug. 1-15.  
Blackwell, Okla., Aug. 26-Sept. 5.  
Home address, Owensboro, Ky.

**SLATE OF WARNER P. DAVIS.**  
Madisonville, Ky., Aug. 8-29.  
Whitley City, Ky., Aug. 30-Sept. 12.  
Permanent address, Wilmore, Ky.

**BLANCHIE ALLBRIGHT AND JEWEL REED.**  
Odin, Ill., Aug. 19-23.  
Clifford, Ill., Aug. 24-Sept. 6.  
Kyle, Mo., Sept. 12-26.  
Poplar Bluff, Mo., Oct. 3-17.

**SLATE OF J. E. REDMON AND WIFE.**  
Carthage, Ky., Camp Meeting, Aug. 20-30.  
Aspen Grove, Ky., Camp Meeting, Sept. 3-19.  
New Richmond, Ohio, (camp) Sept. 22-Oct. 10.  
Home address, Brookville, Ind.

**C. W. BUTLER'S SLATE.**  
Burlington, Ia., Aug. 16-29.  
Campbellsburg, Ky., Sept. 14-26.  
Coast to Coast Tour, Oct. 5-May 1.

**JAMES V. REID'S SLATE.**  
Lubbock, Tex., (First M. E. Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.

**JOHN W. COOPER'S SLATE.**  
National Park, N. J., Aug. 6-15.  
Kampsville, Ill., Aug. 19-29.  
Permanent address, 114 Park Ave., Binghamton, N. Y.

**SLATE OF A. M. SPRAGUE.**  
Ryan, Okla., Aug. 5-22.  
Dill City, Okla., Aug. 22-Sept. 5.  
Home address, Ryan, Okla.

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**R. A. YOUNG'S SLATE.**  
Percy, Ark., Aug. 17-29.  
Huntington, Ind., Aug. 31-Sept. 12.  
Permanent address, Wilmore, Ky.

**GORDON RAINEY'S SLATE.**  
Flordia, Ga., Aug. 8-15.  
Aragon, Ga., Aug. 16-29.

**CHAS. C. CONLEY'S SLATE.**  
Quaker Song Evangelist.  
Webbs, Ky., (Glenview Camp) Aug. 19-29.  
Louisville, Ky., (tent meeting) Sept. 11-27.  
Home address, 729 College Ave., Columbus, Ohio.

**O. G. MINGLEDORFF'S SLATE.**  
Warrensburg, N. C., Aug. 19-29.

**SLATE OF C. A. DAUGHERTY, SINGING EVANGELIST.**  
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Greenville, S. C., Aug. 18-28.  
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**W. H. TULLIS' SLATE.**  
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Permanent address, 320 2nd St., Jamestown, N. D.

**H. E. CROWDER'S SLATE.**  
Singing Evangelist.  
Sweet Springs, Va., Aug. 20-Sept. 15.  
Permanent address, 114 Wyoming St., Charleston, W. Va.

**SLATE OF H. A. LONGINO AND WIFE.**  
Mt. Olivet, Ky., Aug. 1-18. (on charge).  
Springfield Camp, Ky., Aug. 20-29. Mrs. Longino, pianist.  
Burgin, Ky., Aug. 31.  
Lexington, Ky., (Annual Conf.) Sept. 1-6.  
Open date, Sept. 15-Oct. 6.  
Cleveland, Kansas, Oct. 10-30.

**M. V. LEWIS' SLATE.**  
Woodford, Tenn., Aug. 9-16.  
Fig, N. C., camp, Aug. 19-29.

**M. E. BAKER'S SLATE.**  
Warrensburg, N. C., Aug. 19-29.  
Home address, 1715 Hall Place, Indianapolis, Ind.

**REV. F. P. McCALL'S SLATE.**  
Indian Spring, Ga., camp, Aug. 5-15.  
Open date—Aug. 15-29.  
Open date—Aug. 29-Sept. 12.  
Home address, Jasper, Fla.

**REV. GUY WILSON'S SLATE.**  
Old Orchard, Me., Aug. 13-23.  
Bentleyville, Pa., Aug. 24-30.

**REV. A. JACOBS AND FRANCES U. JACOBS.**  
Emporia, Kan., Aug. 7-17.  
Knoxville, Ia., Aug. 20-30.

**ORLA MONTGOMERY'S SLATE.**  
Roselshire, Ill., Aug. 10-22.  
Indianapolis, Ind., Aug. 24-29.  
Home address, 1718 S. 10th St., Terre Haute, Ind.

**EVANGELIST F. J. MILL'S SLATE.**  
Saulte Ste Marie, Mich., (camp) care W. Snyder, R. S. P., Aug. 5-15.  
Home address now 723 Washtenaw St., Lansing Mich.

**REV. AND MRS. E. O. RICE'S SLATE.**  
Taylor Falls, Minn., Aug. 12-22.  
Curlew, Iowa, M. E. Church, Aug. 26-Sept. 4.  
Ostego, Minn., Sept. 5-15.  
Permanent address, 1697 W. Minnehaha St., St. Paul, Minn.

**REV. JOHN A. LINN'S SLATE.**  
Coral, Mich., Aug. 10-22.  
Hopkins, Mich., Aug. 24-29.

**EVANGELIST W. A. ASHLEY'S SLATE.**  
Springfield, O., (camp) Aug. 13-23.  
East Enterprise, Ind., (camp) Aug. 27-Sept. 5.  
Home address, 515 Goldsboro St., Easton, Maryland.

**HARRY S. ALLEN'S SLATE.**  
Ellaville, Ga., July 21-Aug. 15.  
Cheap Hill, Tenn., Aug. 22-Sept. 5.  
Salem Church, Sept. 8-18.  
Alexander, Ga., Sept. 22-Oct. 3.  
Calvary, Ga., Oct. 6-17.  
Home address, Macon, Ga., Route 1.

**SLATE OF W. R. QUINTON AND WIFE.**  
Lake Wales, Fla., Oct. 24-Nov. 7.  
Haynes City, Fla., Nov. 11-21.

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor  
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, Aug. 11, 1920.

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## "YE MUST BE BORN AGAIN."---Jesus.

BY THE EDITOR.

**Y**E must be born again" is a commandment which comes from the very highest authority. However men may undertake to evade these positive words of our Lord, so clear and simple, yet so full of meaning, they remain His words, abiding forever. We must face them now, and we must face them at the judgment bar. For one, I stand for holy war against all men and doctrines that undertake to offer any substitute for the new birth—that change of heart wrought by the Holy Spirit in the individual which gives him an inward consciousness that he is in Christ a new creature.

\* \* \* \*

It is the plan and wisdom of God that every individual brought into His kingdom should enter in with a personal inward experience of supernatural touch and power, that will always be an inward evidence of the existence of God, and the power of God, the presence and love of God, which will stand in good stead against all forms of doubt, skeptical teaching, and crafty tricks of men and devils to allure, deceive, and destroy the children of God. A definite, personal, experience of sins forgiven, of the radical and blessed change wrought by the Holy Ghost in the new birth, is the mightiest bulwark of the Church of God against all forms of unbelief, heretical teachings, and doctrines of devils.

\* \* \* \*

Man is naturally fallen, sinful, separated from God, and lost. The way back to God, the door into His kingdom is by the mysterious method of the new birth; infinite wisdom provided this way. To enter through this door there must be a recognition of one's sinful state, a repentance of all sins committed, a hatred of them, an earnest desire to find God in forgiveness, and to walk in obedience to His commandments, and the exercise of trust in Christ, and His atoning merit and mercy. The process is excellent. It shows a man himself, his dependence, his sinfulness, his need, the righteousness of God, and the blessedness of being brought back to Him in reconciliation and peace. These processes of repentance, hatred for one's sins, loathing of one's self, and saving faith in Jesus, bring the new birth, the touch and power of the Holy Ghost, the peace and joy of pardon. What an epoch in one's life! What an unforgettable event! What advantage and power it gives to this new-born soul to resist the tempter, to triumph over doubts and temptations. To know that God is, that He is love, that Jesus is mighty to save, that the Spirit can, and does, witness—this brings the soul into communication with heaven. The wireless messages play back and forth. It sets up wonderful and blessed communication and fellowship. This is what God wants; this is what man needs;

this is why Jesus said, "Ye must be born again."

\* \* \* \*

This new birth which brings in a new life brings new desires, motives, aspirations, new adjustments of the new-born soul to God, the human race, and all things. The new-born soul hungers and thirsts after righteousness. He longs to walk with Jesus, to fellowship with God, to keep the burning witness of the blessed Spirit. He grieves over sinful uprisings, over the manifestation of any inward appetite or passion contrary to the Spirit and will of His blessed Master. He cries out for cleanness of heart, for holiness of life. "As the hart panteth after the water-brook, so panteth his soul for the Lord." He delights in the word of the Lord. Secret devotion is the daily bread of his soul; the place of prayer is the trysting place of his heart. He loves thy church, O God. He loves the disciples of Jesus. He loves sinners and is happy in service. He is always inquiring the way to deeper depths of humility, to higher heights of holiness, to the sweet secret of perfect love. Let us have a regenerated church and we shall have a church membership inquiring for the way of holiness and pressing into the Canaan of full salvation.

\* \* \* \*

John tells us that "the whole world lieth in wickedness." John is correct. He speaks for God. The Holy Spirit spoke through him. The human race is fallen and sinful. To neglect the preaching of the new birth, to bring great numbers of unregenerated people into the church without conviction for sin, without regenerating power and witness of the Spirit, is to destroy the church; it is to make the church like the world. The unregenerated heart is blind; it cannot see the truth. It is deaf; it cannot hear the divine voice; it is selfish and sinful. Give it charge of the church and it will turn the sanctuary of God into a place of amusement and pastime. It will turn the college and university into a seat and center of infidelity and wickedness. It will turn the home into a plant-bed of rebellion and vice. It will turn marriage into lustful relationships, divorce, and scandal. It will turn business into selfish profiteering and godless greed. It will turn a community into a cesspool of licentiousness, strife, and murder. It will turn the nation into a seething sea of selfishness, lust, robbery, and war.

\* \* \* \*

To keep our flag afloat we must have a ministry insisting upon the new birth, drawing the sword, fearlessly, against sin, hewing down false teachers in schools and pulpits, warning men and women that they are in rebellion against God and on their way to a hell of eternal torment. God's Spirit will attend with power earnest preaching of this character, the people will fall under conviction and cry for mercy. Indefinite preaching is a waste of time. If the preacher wants

fruit he must be willing to preach the truth—the truth which is a two-edged sword against the wickedness, the deadness, the formalism, the unbelief, which is all around him. He will suffer criticism and ridicule, but his Master suffered that. The preacher who is not willing to be ridiculed, persecuted, and made to suffer for Christ's sake, has no business in the pulpit. Let it be remembered, however, that there are hungry multitudes about us everywhere that want to hear the gospel—the gospel of the Lord Jesus—the gospel which is the power of God unto salvation. *The people must have the gospel.*

### Fighting the British Empire.

**W**HATEVER faults Great Britain may have,—and we all know she has them—she does not claim to be faultless, and she would certainly be a lonely nation if she were faultless, yet she has contributed more largely than any other nation of the world to all that is good in modern civilization. Where the British flag has gone the church, the school, the court, and the home have followed. She has been a great colonizer, and in her colonies missionaries are welcome and assisted, civilization springs up, commerce grows, and the people gradually emerge from heathen darkness into the light of Christian civilization.

The British people have done more to circulate the Scriptures, to send out preachers, to build up religious institutions, and to police and keep peace in the world, than all the nations of Europe put together. The British Isles have been the home and a place of refuge for the persecuted and those who are willing to suffer for conscience and for Christ's sake during the dark days when Protestant peoples were driven from various European countries. Great Britain has stood for an open Bible, for freedom of speech, and for an undisturbed right to worship God according to the dictates of one's conscience. Under the British flag there is the largest religious liberty. She gave succor to the Huguenots during awful religious persecutions and slaughter in France. She gave a peaceful home to the hunted Jews. She gave open door and heart to the naked and starved Belgians. She is one of the most powerful factors in holding the balance of human society and making our old world a place fit to live in. To break up the British Empire, to destroy her great power in the near East and far East, to separate her islands apart, to rob her of her powerful influence in the government, control, and direction in the affairs of oriental peoples would be one of the great-

(Continued on page 8.)





## Uninterrupted Fellowship with God.



(Devotional address delivered at the General Conference at Minneapolis, May 7, 1912, by Bishop James W. Bashford.)



ET us think together for a few moments upon uninterrupted fellowship with God. Jesus states the condition of fellowship in the first commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Jesus is not simply repeating a law of the Old Testament. His words always spring out of His own experiences; and Jesus, in laying down this condition of fellowship with God, states the law which He had found valid in His own life on earth in the midst of temptations which assailed Him, as they beset us all. Love, a love which masters and entrances heart and soul and mind, is the first condition of uninterrupted fellowship with God.

### OBEDIENCE.

The second condition of uninterrupted fellowship with Jesus is obedience. Indeed obedience is the test of love. "If ye love me, ye will keep My commandments. And I will pray the Father and He shall give you another Comforter, that He may be with you forever." Again, Jesus says, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him."

### POWER.

These conditions are very hard and many will feel that they are impossible of fulfillment. But Jesus gives us the promise, "Ye shall receive power when the Holy Spirit is come upon you." With His aid we can maintain uninterrupted fellowship with Him. The marvelous transformation which came to Peter between his oaths and denial of the Lord on the eve of the crucifixion and his testimony on the day of Pentecost, is equally possible for us. "We are never," as Philips Brooks once said, "to seek tasks according to our strength, but strength according to our tasks."

W. L. Walker, in a remarkable book on the Holy Spirit and the Incarnation, holds that the distinctive feature of Christianity is that it is a religion of Power. Those who have lived in pagan lands know that Buddha and Confucius can give us great moral precepts, but their worshipers are impotent to carry out the precepts of their masters. On the other hand the Christian can sing:

"My help cometh from Jehovah,  
Who made heaven and the earth.  
He will not suffer thy foot to be moved,  
He that keepeth thee will not slumber."

### PAGAN AND CHRISTIAN POWER.

I remember once a pagan captain, who, after we had gone through a rapid in which he thought his boat was doomed, turned with pale face and trembling lips and cried, "Your God is a mighty God."

Yuan Shi Kai, late President of the Chinese Republic, once said to the Reverend H. H. Lowry, "I am not a Christian, I am a Confucianist. But Confucianism is not strong enough for the crisis which is upon us. Only your Christ can save China." Let us ever keep in mind that He is an almighty, as well as a loving God, whom we worship, and He has promised to come with His Son and abide in us. "Wherefore, also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them."

### IMAGINATION.

"The weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge of God, and bring-

ing every thought into captivity to the obedience of Christ." The secret of uninterrupted fellowship with Christ is this divine swaying of our imagination, of the spontaneous sources of thought and affection and will.

### FOUR STAGES OF FELLOWSHIP.

1. We find four stages of fellowship in experience. First, there is the stage of broken fellowship, the stage of back-sliders, of those who once knew God and obeyed Him, but have fallen away from the faith and abandoned obedience, men whose fellowship with God is now broken.

2. Again, there is the stage of interrupted fellowship. This is the stage in which most of us live. We have found Christ, we know Him as our Saviour. We have experienced forgiveness; we would not abandon such faith as we have under any compulsion. But we indulge in wrong acts which bring condemnation upon us. We attempt to justify ourselves by saying, "We are only human; we are still living in the body; therefore almost sure to fall into condemnation through some form of sin." "My indulgence is no worse than that of others; Brother So-and-So commits far greater offenses than I do." In this stage of interrupted fellowship we sometimes abide for weeks and months. Usually we do not remain at the same level. Through grace we are overcoming our faults, or from the neglect of grace we are departing farther and farther from God. A revival often restores multitudes who have fallen into this stage of interrupted fellowship.

3. Above the stages of broken fellowship and of interrupted fellowship there is the stage of uninterrupted fellowship. This stage is possible to all of us in the present life. Dr. S. A. Keen was one of the sanest advocates of sanctification I have ever known. I once said to him, "Have you ever felt any condemnation since you made this profession of sanctification?" "Oh, yes," he said, "I have been condemned many times." I was astonished at his answer and asked further, "How, then, does your experience since you came into this state of sanctification differ from your earlier experience?" His reply was in substance as follows: "Before I experienced sanctification I was in a stage of interrupted fellowship with Christ. Sometimes my heart grew cold. But God visited my church with gracious revivals, during which I renewed my strength and followed Christ, at least for a time, with greater faithfulness. I thank God for His patience and for these visitations of divine grace. But since this new experience I have not suffered my fellowship with Christ to be seriously interrupted. The Holy Spirit deals faithfully with me. The moment He perceives a wrong act performed by me, a wrong word springing from my lips, a wrong impulse coming into my heart, He warns or rebukes me, and I instantly respond to His warning or rebuke. I turn to God immediately for forgiveness and for increased strength to do His will. If I have given offense to others I turn to them also for forgiveness. Hence my fellowship with God has been uninterrupted since I entered upon this blessed experience."

Sometimes a thoughtless word may fall from our lips, a wrong impulse may be indulged before we become aware of the presence of the tempter. The only remedy is instant turning to God for forgiveness and strength. Surely a mother's or a father's fellowship with a child is not broken, and is not even interrupted, if the moment the child finds himself moving in a wrong direction he turns instantly to father or to mother for forgiveness and renews his loyalty. The

heavenly Father is no less tender and sympathetic than an earthly parent.

4. Fourth, there is the stage of unembarrassed fellowship with God. Jesus could look unabashed into the Father's face, because He had never been guilty of the slightest sin of commission or of omission. In deed and word, in thought and imagination and affection, He not only remained pure, but perfect. Such perfection on our part will constitute the blessedness of the heavenly life.

Paul does not claim absolute perfection for himself, and he speaks for us all. "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, be thus minded." Perfection in love through the power of the indwelling Spirit is not simply the goal of our future life; rather the stretching forward toward it is to be accepted as our daily plan of life on earth. Surely this much is possible for us all.

### FAITH.

Our success in winning souls for Christ, in introducing reform and advancing the Kingdom on earth, or in securing money for the Kingdom, depends upon the indwelling of the Spirit, upon our fellowship with Jesus, upon entering into partnership with God. This re-enforcement of our personality by the Divine depends upon our faith in reckoning ourselves to be dead unto sin, but alive unto God in Jesus Christ. Faith in its essence is always prophetic. It transcends a hard literalism which recognizes no righteousness until it is fully accomplished and the habit completely established. Paul writes: "Wherefore we henceforth know no man after the flesh," i. e., after the literal, hard facts of his existence, "but all men after the Spirit," i. e., after their ideals and their strivings. But while faith is always prophetic, it is never antinomian; it never cloaks a sinner with the robe of Christ's righteousness, leaving him inwardly a sinner. It never credits us with what we do not possess in spirit. Unless we are in unceasing and unconquerable warfare against our appetites, unless we are forgetting the things which are behind and stretching forward to the things which are before, we cannot reckon ourselves dead unto sin, but alive unto God in Christ Jesus.

### Sells Well.

So popular is the recent book, "The Cross and the Flag," written by Rev. G. W. Ridout, D.D., who spent quite a while with the troops in France, and was on the firing line with them, that we are getting out a new edition of it. Those who read after the trenchant pen of Dr. Ridout in THE HERALD can have some idea of what his book is. This book tells of the real experiences in the war, and how religion was put to the test and proved to be the only sure foundation during such times of stress and bloodshed. This book will thrill you, will inspire your faith to a greater trust in the Omnipotent, and hold your attention from the beginning to the end. You will be the loser if you do not invest in this marvelous war book so full of the horrors of the war, and the grace of our Lord Jesus Christ. This wonderful book, with its message is yours for only \$1.25 post-paid.

MRS. H. C. MORRISON.





# Christian Perfection.



Miss Minnie Evans.

## PART I.

Matt. 5:48: "Be ye therefore perfect even as your Father which is in heaven is perfect."

### WHAT IT IS NOT.



MAN'S ability to accept divine truth is limited only to the extent of his capacity to receive it. Being a creature absolutely needy and dependent on God's goodness and mercy, he has remained strangely antagonistic to every overture made by the divine hand.

In nothing has he shown himself possessing greater lack of wisdom and responsiveness, than in his own eternal interests. His unwillingness to accept the truth, even when convincingly presented, has made him appear to be his own enemy. Prejudice and frequently wilful misunderstanding, have accompanied the presentation of any great religious truth. Perhaps around no other doctrine of our Christian faith clusters so much ignorance and misconception, as around the great and glorious doctrine of "Christian Perfection."

Our own preconceived notions and desire to explain away and rob God's word of some of its plainest and deepest teachings, have prevented the Holy Spirit from clearly revealing to us the will of God, and the rich inheritance that is ours. Oftentimes an accumulation of rubbish, and spiritual debris must be cleared away before the real treasure can be discovered. Like blind and foolish children we grope our way in the dark, when the entrance of God's word would give light. In order to arrive at an intelligent and unbiased knowledge of what the term "Christian Perfection" means, it is necessary to explain to some extent what it does not mean.

The clearest and greatest teachers of this experience and doctrine, have never claimed for it a perfection that was in any sense absolute, for God alone possesses absolute perfection, to which man can only approach as he partakes of God's nature. God alone, being perfect in love, wisdom, knowledge and justice, (and every other attribute belonging to Him in its absolute sense) can, and does bestow upon His creatures that which He alone can give to make us like Himself. We the finite, He the Infinite.

Another "perfection" belonging to angels, man can never be said to possess; "made a little lower than the angels," he cannot hope in this life to attain the nature and excellence of these intelligencies, neither does God's word teach us that we are heir to such perfection. Of an altogether different order and kind of creation, "angelic perfection" could not be conferred or expected of creatures, working out their salvation in a probationary state.

Neither does Christian perfection mean that "Adamic perfection" given the first man, when fresh from his Creator's hand, and made in His own image, God pronounced His work "very good;" even this perfection continued not unto that of his first-born, for "sin having once entered," all men ever afterwards have been included in the fall, and "have come short of the glory of God."

Paul in his letter to the Philippian church mentions even another "perfection" which should not be confused with the Christian's perfected state, and which can only be attained after death—"resurrection perfection." The Apostle urged those early believers to be imitators of him in pressing toward "the mark of the high-calling of God in Christ Jesus." The great Apostle knew that our ability to ever reach the glorified

state and inheritance would be through "pressing toward the mark for the prize," but we are not to confuse the Christian's joyful experience of "perfection" with any of these. The removal of any erroneous view or misconception heretofore held prepares us to receive with fairness and open-mindedness what God's word declares on the subject.

### WHAT IT IS.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." Phil. 3:15.

That His word does undoubtedly teach some kind of perfection cannot be any longer denied. In the very beginning of His dealings with the children of men He made it no option measure, but emphatically demanded of Abraham, "Walk before me and be thou perfect, and I will make my covenant between me and thee." His promise for entering into a covenant with Abraham, through whom He was beginning to form a nation, was conditioned upon Abraham's manner of walk before Him.

Of Job it was said, "he was a man perfect and upright;" and of Solomon that "his heart was not perfect with the Lord his God, as was the heart of David his father." Heart perfection certainly was David's state and condition of soul which enabled God to say of him, "A man after mine own heart." If words convey any meaning whatever, we are compelled to admit that some kind of perfection existed in the mind of God for mankind. Is it not evident therefore that the children of God do reach a perfection in this life that is scriptural, and that we can reasonably use the term "Christian Perfection." Why need we Christ's own authoritative words to further show us the necessity and actual demand God has put upon us for holiness of character in this life?

When about to establish His own kingdom upon the earth, after enumerating the principles upon which it was to be based, Jesus left no alternative, but in a *climactic* utterance commanded, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Men stood back when Christ spoke, and said, "never man spake like this man," and "He spoke as one having authority." Can we attach less importance to His words of power spoken in the fullness of the Holy Spirit's dispensation when light is full grown? Christ fully knew His own ability to make man to live holy, for He has never called us to, or required impossible tasks. He plainly says, "without me ye can do nothing." The need and possibility of reaching this state of grace led Jesus to pray, "that they may be made perfect in one." Who can conceive of such a prayer being an idle, formal utterance, when wrung from a heart almost broken, and made during the last crucial hours of His life?

Oh! that we might see the unutterable longing and agony of His soul as He plead for the very experience in our lives that is so much misunderstood and even fought. Never has the word hinted at perfection of knowledge, judgment, wisdom, or even any specific part of our conduct, for God has recognized our frailty from the beginning and has dealt with us as a father with his child. When asked by the Pharisees which was the greatest of all the commandments, Christ unhesitatingly replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," "and the second is like unto it, Thou shalt love thy neighbor as thyself,"—summing up the whole with the statement, "On these two commandments hang all the law and the

prophets." This is "perfect love," or "Christian Perfection."

No less emphatic was Paul in his use of the term "perfect," when addressing the Corinthian Church, "we speak wisdom among them that are perfect." This statement implies that some were, others were not. A little careful reading of the first part of the epistle will reveal that his reference is made to two classes of Christians—carnal and spiritual. How perfectly plain it becomes that some listen to the call of holy living while others do not.

Again we notice the great Apostle using the words of the text, "Let us therefore as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you." As before referred to it is significant that Paul confesses to a "perfection" immediately following his assertion, that "he had not already attained, neither was already perfect," which perfection is clearly borne out in the context as, resurrection perfection—a glorified state to be realized after death—when we behold Him as He is, and receive that inheritance so abundantly provided for the saints. Hear St. Paul as his great spirit leaps in wonderful contemplation of the glorious fulfillment of the Christian's blessed hope—"That I may know him and the power of his resurrection."....

Friends, the whole chapter breathes of this blessed assurance, and "Christian perfection" is only a part of it, begun here after the soul has been born again, and later, perfected in love, but completed "when we awake in His likeness, and see Him face to face."

(Continued.)

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# Notes of Inspiration from Inskip's Life.



Rev. G. W. Ridout, D. D., Corresponding Editor.

**I** have always been a great lover of religious biography. I was early introduced to that kind of literature and I thank my God for it. I have read Wesley and Fletcher, Whitefield, Carvosso, Bramwell, Rogers, Palmer and those saints of the old-time Methodist school. The life of William Bramwell, of British Methodism, and Benjamin Abbott, of early American Methodism—both of them thrilled me. Among the books which also have stirred my soul has been the life of John S. Inskip, that great leader and giant of the Holiness Movement, when it began first in Philadelphia and Vineland and Ocean Grove, New Jersey. I believe if a lot of our young preachers would read Inskip's life it would bring immense blessing to them.

John S. Inskip was a great soul-winner and prominent pastor of Methodism before he entered the experience of entire sanctification. His wife entered into the experience before he did. She received the experience at Sing Sing, N. Y., camp meeting much to Inskip's "decided disapprobation;" but the Spirit was working on his heart, he confessed his need of "more religion," and a "deeper work of grace," and a "baptism of the Spirit."

Sunday morning, August 28, 1864, he was preaching in his Brooklyn pulpit from Heb. 12:1—"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight," etc. Whilst he was urging his people to lay aside every weight and the sin which doth so easily beset you, the Spirit of God said to him: "Do it yourself!" Again he exhorted and again the Spirit said, "Do it yourself!" In the same earnest manner as he was exhorting others he broke loose and said, "Come brethren, follow your pastor. I call heaven and earth to witness that I now declare I will be henceforth wholly and forever the Lord's." And next he exclaimed with holy rapture, "I am, O Lord, wholly and forever thine!"

Inskip threw himself into the movement for promoting scriptural holiness, and in the pastorate before he took to the evangelistic work, he had great revivals. It was whilst he was pastor of Green Street M. E. Church, New York, that Amanda Smith was sanctified and thus led out into that career which blessed four continents for God.

In 1867 began the great National Holiness camp meetings. The first was held at Vineland, N. J. One of the most marvelous of the series was the one at Manheim, Pa. On a certain Monday night Inskip was exhorting the people to look to God for the baptism of power. "All at once as if a flash of lightning from the heavens had fallen upon the people, one simultaneous burst of agony and then of glory was heard in all parts of the congregation, and for nearly an hour the scene beggared all description . . . Thousands were in the attitude of prayer. . . . At one time it seemed to some as though they heard a strange sound as of a rushing mighty wind."

At Round Lake, in 1869, after a sermon by Bishop Peck, the noted Benjamin Pomeroy said, "This camp meeting is one of the kingdom slopes where the children come to sun themselves. I am glad I was not born before I was, and I am glad God has spun me out to reach this day, and I see how God is going to bear me over every terrestrial summit without brushing. This meeting has rolled the world a hundred years toward the millennium."

Inskip stormed Mormonism in his great tent meeting at Salt Lake City. Brigham Young and all the leaders of the Mormon church, the Governor, the mayor, and many other notables were present one night when

Inskip preached on "The Judgment Day." The preacher brought all the nations before the bar of God. Then he arraigned the huge iniquity of the Mormon rulers, bishops, elders, and apostles, and told them their hiding away in the desert would be no cover for their horrid crimes—their murdered victims, whose ghosts nightly walked their streets and haunted the canyons of their mountains, would confront them at the judgment seat of Christ. Then rising to his climax with voice and manner impossible to describe he said: "Then the man who is most responsible for all these crimes—the man who has blasphemed God, insulted His justice and under the garb of religion, has outraged the Christian civilization of the age by his debauchery and the multiplicity of his wives shall then give account for his heaven-daring wickedness!"

A notable scene occurred at Urbana, Ohio, National. Inskip made a wonderful address Tuesday night and the tide rose high. A writer describing the meeting said: "I cannot describe it, but O heaven and earth, what a sight! What a mighty sea of emotion! What New Jerusalem of melodious thunderings! Inskip talked a very little and made some suggestions about testifying in the language of God's promises, when from every quarter of the audience short portions of Scripture came darting along like the bright, swift beams of the morning blazing through the sky."

"At length the cry of thousands bowed low upon their knees and twenty for full salvation is hushed and stillness prevails while the spiritual forces are massing and nerving themselves for the conflict when they sing suitable hymns accompanied by the chorus:

"I am trusting Lord in Thee,

Dear Lamb of Calvary."

"Now a few minutes of silence; after which Inskip leads again in singing and speaks between times as follows, all still remaining on their knees—

"If death should come on his pale horse I would sing:" (All singing)

"I am trusting Lord in Thee."

"If earth should reel and be moved out of its place I would still sing"

"I am trusting Lord in Thee."

"And oh, if the sky should be parted and the Great Judge should come, I would still sing:"

"I am trusting Lord in Thee."

"If I had gone yonder and found the gate of heaven shut I would stand there knocking for admittance, and would sing as I knocked." (All singing).

"I am trusting Lord in Thee."

"Oh, if all the world were dark and I had no light I would softly sing:"

"I am trusting, Lord, in Thee."

And oh, if sorrow encompassed me round, and there was no hope, I would still whisper and gently sing:"

"I am trusting, Lord, in Thee."

Then pausing a moment, as if he could think of no adequate form of expression he said, lifting his voice like a deep thunder, and raising it and shouting as he proceeded, bringing all the people to their feet to join him in the chorus by which he followed it he said:

"And O Lord, my God! if I were as happy as I could be—and bless God I am—if I were full of Christ and heaven as I am now, I would shout louder than the angels could sing, "I am-trusting, Lord, in Thee."

During an altar service where many souls entered into the *rest of faith*, Inskip said, "I'm getting tired; let us be quiet; let us think a little and rest. And I'll tell you what to think about, if you will sit down and be quiet." He seated himself on the steps of the

platform and there was quiet all around. He continued: "I will tell you what to think about. It is this; 'Though your sins be as scarlet they shall be white as snow.' Did you hear it? I'll repeat it; think of it. 'Though your sins be as scarlet they shall be as white as snow.' Let us sit down by the wayside now and rest. Jesus said to His disciples, 'Turn aside and rest awhile.' We are dispensing with all struggling and anxiety and just trusting. Trusting is the easiest thing in the world. When I get quiet in this way, if I think of the Lord coming along and asking 'What do ye here?' I involuntarily say, 'I am trusting Lord, in Thee.' If Jesus should stand on that platform asking, 'Child, what do ye here?' I would say 'I've got by all struggling; I am just sitting by the wayside trusting.' The stream is running this way. Just let it gush. I know this shady place. I've been here before. Just open your eyes and see. The stream is flowing by. Put your pitcher in and drink."

If I may summarize the secret of Inskip's power I think it would resolve itself into the following:

1. His whole-souled and abiding consecration. The keynote of his life were the words: "I am, O Lord, wholly and forever Thine."

2. His unctuous and Spirit-filled soul. "I was so filled with the Spirit that as I walked through the streets I was continually constrained to cry out: 'Glory to God!' He records in his diary: 'I felt it,' he says of a fresh anointing that came on his soul one day, 'wherever I went and whomsoever I met, my soul appeared drawn toward them by cords of love and tenderness. I shall henceforth speak of this as the baptism of love and tenderness.'"

3. His dependence upon God. In the meeting at Santa Clara, Cal., the difficulties were many before the "break" came. Inskip and his workers were seen by a newspaper reporter withdrawn into a little board tent on the outskirts of the ground. The reporter doubting the sincerity of the workers had his suspicions that they went there to smoke or perhaps take some stimulants. One day the reporter went over to see and peeping through a crevice he saw Inskip and his co-workers on their knees or prostrate on the ground pleading with tears and strong supplications for the salvation of the people. The sight not only convinced the reporter of the genuineness of the preachers, but put him under conviction of sin and after several days of earnest seeking, fasting and praying he was gloriously saved.

4. Inskip's life keynote—let us remember it again—"I am, O Lord! wholly and forever Thine!"

## Churches and Dancing.

The President of the Primitive Methodist Conference (the Rev. James Watkin), having just completed a series of presidential visits to the churches of the denomination all over the country, states that he has not come across a single church which had lost its young people because it declined to add the office of "general entertainer" to its other duties. "I do not think that dances should be held on church premises," Mr. Watkin said, "Besides, it is a serious question whether such entertainments would not be a violation of the trust deed upon which the church properties are held. I hunger to save the young people," said the President, "but I want to save them righteously, and I do not propose to waste my time or to deceive them by camouflaging the Church so as to make it appear as much like the world as possible."—*The Christian Herald and Signs of the Times.*



# An Open Letter to the Holiness Movement.

Rev. W. R. Cain.

**S**URELY no one with just ordinary discernment would challenge the statement that we are in the midst of "perilous times." However, "perilous times" is but another way of saying, "prevailing conditions," which cannot exist without a cause.

To what extent the Holiness Movement is responsible for the generally low spiritual ebb which belts the globe, we are not the judge. But that it is largely involved, we declare without hesitation. It is an established fact that as long as the Holiness Movement is really holy, it has been the object of pronounced contempt on the part of the devil and his endless variety of emissaries, who are expert in the art of subtle strategy. Denominational tags, or their absence, have but little to do with it. We suppose the Holiness Movement may be properly designated as *Denominational, Undenominational, and Interdenominational*. Classified thus, the territory is well covered. But for any people to bear the title of "Holiness Movement" or "Holiness Association," and at the same time void of Bible holiness is a burlesque and quite synonymous with the Church of Sardis, which had the name but was dead.

The Adversary is aware that his "much flaunted roaring lion" exhibition of the dark days of the Inquisition did not fully accomplish his fiendish purpose; then, that his 20th century tactics should be radically reversed need not occasion astonishment. At the present time Satan is succeeding alarmingly in obscuring the demarkation line of the Holiness Movement. This demarkation line is nothing more nor less than "holiness unto the Lord." The word "holiness," while fascinating and indeed sacred, yet, is so general that thousands do not know what it means.

If we draw the line, like Wesley and others, and insist on the second definite work of grace for the eradication of carnality, they will begin to know, and also, erelong, "the fight is on." Regeneration itself, means "entire separation from the world." Then when the old man is crucified, how marked the demarkation line. Within the past few years the "Prince of the power of the air" has had things coming his way sufficiently that in many instances he has actually solemnized matrimony between the Holiness Movement and the world. Notwithstanding mixture was strictly forbidden, from the very beginning,—"the tree of the knowledge of good and evil"—the zebra process continues. Truly, the underworld plan is to dilute and cause to wane, little by little, so gradually and imperceptibly, that instead of scaring anyone, will not even be recognized. Bars are lowered, one at a time. Loop holes are not all made at the same moment.

Within the past several months holiness people have been implicated in the modern "Federation," "Inter-Aligned," and other so-called church propaganda, which, generally speaking, are anti-holiness syndicates, until they are already on the borderland of the loss of original vivid spiritual identity. Behold, what had become of the ancient God-given genealogy of His chosen people in the days of Ezra and Nehemiah? It was gone. What an irreparable loss! It was brought about through the instrumentality of Balaam, the poetic prophet, and Solomon, the wise man and king. The king of Egypt was "one of the workers," while the Moabites, Ammonites, Zidonians, and others were "Members of the Association." While all this did not materialize in a night, it is sufficient to let us know that a high order of "Blue-blood pedigree" can erelong become a nondescript. We are glad the Free Methodist denomination, plus hundreds of others

representing other denominations, have withdrawn from this world-wide substitute for the Holy Ghost, but also a few denominations did not co-operate from the beginning.

In addition to this cumbersome red-tape "Communist" wheel, there is another form of affinity, which is between the truly sanctified and those who are, properly speaking, "Policy men." This mixture is more and more in evidence at camp meetings and leading men have been flattered with and so lauded that multitudes are under the hypnotic delusion of sincerely believing they can hobnob with the world and be sanctified, too. We regret to have to acknowledge that because of this in many places, there is a conspicuous deadness which is exceedingly deplorable.

Of course, pentecostal power and prestige for God and holiness have been forfeited long ago. The writer has never written a book, but could do so, using nothing but the collateral accumulating for the past fifteen years, and confine it exclusively to the state of Kansas. We may do this later, the Lord willing. Furthermore, though it may be termed discourteous or uncharitable, yet we are convinced that all "Policy men"—and women too—should be exposed; otherwise, there can be no protection for the Holiness Movement. Jesus said, "Beware of false prophets." Paul certainly tore off the camouflage of such men as Jannes, Jambres, Hermogenes, Phygellus, and Alexander. John, the apostle of love, warned concerning Diotrephes. And if we know things detrimental to what Christ prayed for and died to bring us, and keep still, are we not guilty? Doubtless, unless the Holiness Movement not only expose, but handle these "Policy men"—and women—something on the order of Uncle Sam with certain ones in the recent deportation, it will not be ten years, if Jesus tarries, until spiritual camp meetings will be but a sad heart-breaking reminiscence.

In conclusion, we desire to say, that within the past few years we have known of holiness associations to be formed, and in one instance there were one hundred and two members, when, if the truth had been preached there would not have been over twenty-five. No one with a clarified vision needed to look twice to detect the "Duke's Mixture." Our hearts were grieved as we wondered what the embarrassing dilemma would have been had seventy-five percent of the charter members been asked to give their Bible Genealogy. This particular association had gone into oblivion ere it was five years of age. That is where it should be. And God put it there.

Again, note the apparel of a large percent of the Holiness Movement. Where is the modesty? Then, take a glimpse at the jewelry. It is being worn as presumptuously as though the Bible made it optional, whether it be worn or not. To summarize, the "old man" has donned the anti-high "Priestly Garments," and professing everything in the Bible. We say, "Lord help the Holiness Movement to be holy." Our task is not easy, but what saith the Lord? Something radical needs to be done and done quickly, for truly, there is much rubbish to be cleared away.

## Are There Signs of World Revival?

The revival spirit seems to be making its way among the heathen peoples, even to a greater extent than in our own country. It may be another instance of letting the harlots go before those who had disregarded the call of God. The following from an exchange will be of interest:

And there are already drops before the

shower—a going in the top of the mulberry trees. In the great mass movement in India the ingathering in one week reached a thousand in one communion. I heard of a remarkable awakening in one of the provinces of China in which probably ten thousand people suddenly moved by the Spirit under the guidance of the missionaries, are pressing their way into the kingdom of God. I was in one of our schools in which every solitary girl in the student body of probably two hundred accepted Jesus Christ.

## Woman Coming Into Her Own.

This may be fittingly designated the "Woman's Age," as practically every vocation of life is open to her, and she is not slow to seize her opportunity of entering. A remarkable thing has taken place of late which is shown by the following taken from an Exchange:

### BAPTIST SEMINARY ADMITS WOMEN.

At the annual meeting of the trustees of the Rochester Theological Seminary, held May 18, it was voted to open the seminary to women on the same basis of requirements as hold for men. This vote marks a radical departure on the part of one of the leading theological seminaries of the Baptist Church. It is certain that the action will not meet with universal approval, but it will meet a far more cordial reception than would have been the case a few years ago. A Baptist exchange says: "The innovation at Rochester is in recognition of the increasing frequency with which women are being ordained for the gospel ministry. In practice there has been found a place in which women in the pastorate may render valiant service for the Church, particularly in rural and scattered communities. There are groups not able to support a settled pastor and his family, which could secure the services of a young unmarried woman. Such a worker has proved able to build up the membership of a Church to the point where a settled pastor could be called. The same spirit of God under whose guidance the trustees have taken this action has been moving; no doubt, in the hearts of young women whom He has set apart for this service. They will joyfully enter the door of opportunity now open to them at Rochester."

## The Second Work of Grace.

The above is the title of a booklet of 28 pages written by Rev. C. W. Ruth, containing five chapters on the second work of grace. He treats it in a concise form, explaining what it is, why have it, scripturalness of it, necessity of it, and how to obtain it.

If you have the experience of entire sanctification you need this book to stimulate your faith. If you do not know this great deliverance from all sin it will teach you how to obtain it. So this makes it a book for the regenerated as well as the sanctified. If you have neighbors who are in doubt on this subject, buy the book, and after reading it, pass it to them with a prayer that God will lead them into the light of full salvation. Do what many a preacher has not done—lead someone into the experience of a clean heart, or the second work of grace.

Paper bound. Price, 25 cents. Pentecostal Publishing Co. MRS. H. C. MORRISON.

## Rev. H. C. Morrison's Slate.

Red Rock, Minn., P. O. (Newport, Minn.,) June 29-July 5.

Mountain Lake Park, Md., July 7-12.

Douglass, Mass., July 17-27.

Sychar, O., (Mt. Vernon, O.,) Aug. 5-15.

Odin, Ill., Annual Conference, Aug. 19-24.

Findlay, O., Aug. 25-29.



## Encouraging Messages from Our Great Army of Workers

### Water Valley, Kentucky.

Mobley's camp meeting is starting off with good crowds, especially at night. One saved last night. Brother Frank Sheffer is doing good preaching. Mrs. J. J. Smith is song leader, and her daughter, Bessie Curry, is organist with a good choir. We are praying for victory. J. J. SMITH.

### Bluffton, Indiana.

Since reporting I have held meetings at the following places: Winchester, Connerville, and Bicknell, Ind. The meeting at Winchester, also at Connerville while fruitful, were not what we hoped to see. A number got through, however, at both places. The meeting at Bicknell was better not only in souls getting saved and sanctified, but for the church. We began at Bluffton last night and had a fine crowd and splendid service to begin with. Tent is nicely located and folks have prayed through for a victorious meeting. Pray for us.

ORLA MONTGOMERY.

### Rev. O. H. Callis Reports.

For some weeks we have made no report. After several long campaigns in churches and union tabernacles we found our physical strength very low, so have been taking a little rest at home. Now we are in the thick of the fight again. Our slate is filled for the camp meeting season, beginning at the sacred and historical Scottsville camp and then on.

The past season has been fruitful. Many souls were born into His kingdom, and baptized with His Spirit. We prayerfully and earnestly anticipate a great victory in the great camp meeting circuit this summer. From these dynamos of power and blessing there should be hundreds and thousands sent out to bless and help redeem the world.

### Blanchard, Michigan.

We wish to report a gracious revival at Pleasant View U. B. Church. The meeting was held in a tent. Rev. John A. Linn and the Hallman Brothers of Chicago Evangelistic Institute were with us. Bro. Linn is a strong, sane preacher and a good exponent of Bible holiness. The last Sunday morning was a time not soon to be forgotten. After a wonderful sermon eleven came to the altar for pardon or purity. In all twenty-five sought the Lord. The Hallman Brothers are sweet singers, and their messages in song were a great blessing. The brethren make a fine trio, and their ministry and help will not be forgotten. E. W. DETWEILER, Pastor.

### Brent, Alabama.

Brent has recently enjoyed a very gracious season of refreshing under the efficient leadership of Evangelists W. R. Quinton and wife. These earnest Christian workers came to us in the spirit of the Master to preach a straight gospel, full of unction and Holy Ghost power. Their messages were wonderfully re-enforced by their sweet, soul-stirring songs. Their singing is an inspiration to any people.

The old-time Methodist doctrine, as these evangelists present it, still draws. Service after service the altar was crowded with anxious souls seeking the way of life. Jew and Gentile were there seeking and rejoicing together. The like was never seen in Brent before. The spiritual tide that swept the congregation moved our hearts to higher heights of glory, and left with us an abiding purpose to live closer to our Lord in the future. The spiritual results of this meeting were fine, but only eternity can reveal their

full measure. May God bless these earnest workers as they advance in His service. Their message always has the right ring. The people must profit by it.

I. F. BILBRO, Pastor.

### Report.

I thoroughly enjoy reading the reports of other workers on the field, but have been so busy in camps that I have hardly had time to report for myself. These are busy days and God is blessing.

My first camp was at Streets, Va., where we enjoyed being with the workers. I did the preaching but singers and workers were numerous. I came by Cincinnati camp and enjoyed a couple of days. From there I went to Mexico, Mo., where there was quite a battle, but I believe a few folks prayed through to victory. From Mexico, Mo., I went to Racine, Wis., where I joined W. R. Cox, of Greensboro, N. C., and R. A. Shank and wife, of Cincinnati. The Lord gave us a great camp. Many remarked that this was the best camp they had ever had, and they have had some good ones. The long altar was filled at different times and chairs were placed at the end. The music was excellent. The Nazarene Band played every night and were a great help. The same workers were invited to return next year.

BONA FLEMING.

### Lindsey, Ohio.

This hot Saturday morning finds me in this beautiful little village in a splendid tent meeting with Dr. E. T. Adams and the pastor of the Evangelical Church, Bro. H. E. Williamson. The meetings started last Sunday and the Lord has been with us in every service. The choir is fine and the congregations are increasing. Many preachers are coming and everything points to a great victory before the close, August 1st. Dr. Adams is a wonderful man of God, true as ever walked on the earth, and a mighty preacher of the doctrine of Bible holiness.

I go from here to Camp Sychar, Mt. Vernon, Ohio. This is the big Jubilee year at Sychar and from all reports will be the greatest in preparation and expectation in all the history of this great camp. They have workers in abundance—Morrison, Butler, Miller, Bishop Berry, Yates, Banning, Mishey, Freese-Watkin. The big new Tabernacle and all the other improvements should guarantee a great camp meeting.

Then I go to my own old home camp, Hurricane, near Tolu, Ky., where the great throngs once came and were blessed and are now out blessing the world. Dr. Adams will be at Hurricane again. I am sure all those who heard him last year will be delighted to hear him again. Our own dear Brother J. J. Smith will be with us again. My daughter, Miss Eva, will have charge of the leading piano. Remember the splendid help the Marion and Tolu Orchestras rendered last year and I think you may expect a greater number of them this year. We had the largest crowds last year we have had for many many years but we are expecting larger crowds this year. Begin today to plan and pray. Write Eugene Clark, Tolu, Ky., and tell him what you want in the way of a tent and board. Get some friends to come with you like you did when you were religious, and spend some of your time and money in trying to get yourself and your children and friends ready for a useful life and heaven. We are expecting great things at dear old Hurricane this year.

From Hurricane I will go to Council Bluffs, Ia., my second home, for a camp meeting with Rev. C. H. Babcock, Miss Vir-

ginia Shaffer, and Miss Eva Yates. Then I go to Salina, Kan., to help my old boyhood friend, G. R. Hall, Superintendent of the M. E. Church. I will be with him until about Christmas, D. V. Your brother in Him, W. B. YATES.

### Preachersville, Kentucky.

Our first meeting was at Cartersville, where God met with us in great power. There were eighteen saved or reclaimed, and six were gloriously sanctified. Eight joined the church, and many were blessed. The folks here were hungry for a revival and were praying for it. God used me to preach the heart-searching gospel.

The second meeting was held at Hebron Church, Rev. Huggins, from Georgia, who has been in service in France during the recent war, being the evangelist. I sang for the meeting. God worked and powerfully converted twelve or thirteen souls, ten of whom joined the church. Bro. Huggins is a power in the hand of God and is straight on holiness as well as the other doctrines of the Bible.

Our third meeting was at Lawson's Chapel, Bro. B. C. Gamble in charge. There were three converted and one sanctified. People attended the meetings for miles around, coming in wagons, buggies, horse back, walking and in automobiles. The meetings have all been a great blessing to my own soul.

Yours for a world revival.

HENRY S. MOSSER.

### Hamilton, Ohio.

It has been quite a time since I have stopped long enough to give a report of what God has been doing with us and for us. But He has been with us every hour of the time intervening these reports.

Since writing, we have been in God's Revivalist Camp, Mount of Blessings, Cincinnati, Ohio. Praise God for such a heaven on earth as this camp. It did my soul good to see the bee-hive of God's saints sing, shout, preach, pray, and live for God: Praise His Name.

We moved our scene of battle away down to Guyton, Ga., with our much-loved brother evangelist Harry S. Allen, one of the most lovable men of God who is allowed the high privilege of standing in His pulpit. Through God, Bro. Allen opened both of the barrels of the gospel shotgun and exploded conviction of sin all over Guyton, but not with any ease. The old devil had all his battlements of Hell arrayed against us there, for he knew we were coming, and he sent some of the advance guards of the dark regions ahead of us, and when we got off the train there, we smelled the old fellow's presence. But bless God, he, the old man, soon had to give way for the old gospel train.

Most every person of the town already belonged to some church, so therefore we only had about nine young people to join the church. But those in the church were greatly strengthened and will remember the revival.

No place have we ever been have we been more royally entertained than by the people of Guyton. The good pastor, Rev. M. F. Beals, has the best set of people to think of one's comfort of any place we have ever been, but we feel we need more thought for our own soul's salvation. May God's richest blessings fall on these people of Guyton and their pastor.

After leaving Guyton, we followed the devil over to Hampton, S. C., and found him well fortified and entrenched. The pastor, Rev. Gob Smith, had arranged for outdoor services, because he could get people out who had not been out to church in years. I'll tell



why. The past two towns we have labored in, the Baptist Church have been split wide open. My Lord, get us in a position where we each one do not want to run everything our way. When people won't speak one to another, it's high time to awaken out of sleep." (Rom. 13:11).

The Lord gave good weather. We opened to good crowds. The interest was fine. The break came on Friday night when one young lady gave her heart to God. The pastor invited the writer to preach on Sunday; he announced that I would preach, and a crowd of people, estimated at between four hundred and five hundred were on hand. Praise God, three young men gave their hearts to God. After Sunday, the interest lagged. People refused to heed any proposition given, except to join the church. However, after fifteen professed faith in Jesus Christ to save from all sin. Glory to God!

The closing service was one of sweeping victory over the devil. People were sorry for the meeting to close. Some wanted us to stay on, but other calls made this impossible. We will always hold a warm spot in our hearts for the people of Hampton.

We are now open for calls for fall and winter. We are saved, sanctified and kept by the power of God, through the precious blood of Jesus Christ.

In your prayers, you will, of course, remember your servants in Jesus Christ.

I am able to assist in the preaching for any pastor or evangelist who calls us.

MR. AND MRS. C. A. DOUGHERTY.

### Pittsburgh Holiness Union.

The annual camp of the Pittsburgh Holiness Union held its meeting on the Methodist camp ground Tarentum, Pa. This is an ideal place for a camp, with comfortable hotel, thirty or forty cottages equipped with natural gas, plenty of good water, with many things conducive to a place for worship.

God was in the meeting to bless, sinners being saved, backsliders reclaimed, and believers sanctified. Bros. J. B. McBride and A. C. Zepp, also Sister Griffith were the workers. Brother and Sister Pollock had charge of the music. Rev. Oldfield, returned missionary from China, was there and told of the great need in the Orient. Bro. Zepp dealt stunning blows to every form of evil in and out of the church. Bro. McBride gave some soul-stirring messages from day to day. Sister Griffith made us rejoice that women were coming into their own and were used of the Lord as well as men. The Pollocks rendered valuable help in the music line.

Yours and His,

MRS. KATE V. BAILEY.

### Racine, Wisconsin.

The Spring Park camp meeting at Racine, Wis., was held under a large tent in a beautiful grove. There were many small camping tents on the ground and the attendance this year was the largest in its history. The Nazarene people closed their services and attended the camp, also the people from the City Rescue Mission, and some holiness friends from Kenosha and Milwaukee, which contributed in a splendid way toward making the camp what it was.

Some one called it the "over-flow" camp, and it was rightly named. From beginning to end there seemed to be a spirit of oneness that so pervaded the atmosphere for the entire time which made the meeting one of particular appreciation. The spiritual tide rolled in like an ocean of spiritual victory and glory, and scarcely was there a service but what there was rejoicing and the mighty presence of God pentecostally manifested. There were between eighty and one hundred at the altar and nearly all come through to victory. The healing service on Thursday afternoon was a time of special blessing and the power of the Lord was present to heal.

The preaching was forceful and accom-

panied by the power of the Spirit and the people seemed to appreciate it. Brother Bona Fleming was wonderfully blessed in delivering the messages which the Lord laid upon his heart. Brother and Sister R. A. Shank sang in the spirit and were wonderfully blessed of the Lord.

The attendance so increased this year that larger quarters will have to be provided to care for the crowds next year. Three thousand dollars were pledged for the erecting of a large tabernacle to be ready for the camp in 1921. The people were enthusiastic over this advance step, and also over the good camp. We have been to various camp meetings, but we feel to say that the Spring Park Camp bids fair to becoming one of the strong and fruitful holiness camps. The big-hearted people who stood by this camp will certainly be rewarded for the noble efforts and sacrifices which they are putting forth for the advancement of the kingdom of God. They treated us royally and invited us all back next year.

Yours in Him,

W. R. COX.

### Croff, North Dakota.

The ten days' camp meeting here ended July 4th. The evangelists were E. Nordin Gilbertson, from Taylor University, and K. O. Bridevold, a member of the Layman's Holiness Association. God's Spirit was in the meetings from the first and the Spirit-filled messages were an inspiration to the saints and brought conviction to those who were not right with God. Many seekers were at the altar and about sixteen prayed through to victory for regeneration and reclamation, and about six were sanctified wholly. Praise the name of Jesus forever. At the business meeting Saturday afternoon this association joined the Holiness Layman's Association of North Dakota. On Friday eleven were baptized by immersion, and the Lord's supper partaken of. God attended the Sunday meetings in mighty power. Yours in Jesus for souls,

MRS. O. H. OLSON, Sec'y.

### Rev. E. Stanley Jones' Letter.

In Marramannu, Travancore, India, is held each year what is probably the world's largest Christian Convention. This year there were between twenty-five and thirty thousand people in the vast audience. This was by actual count. Nor was this a spasm of attendance. It is so year by year. The personality of the preacher does not draw them. Most of them do not know who will be the speakers. The purpose of the Convention is single—there are no side issues and no attractions put on to draw the people. It is a Convention of the spiritual life and they are drawn by spiritual hunger and by a desire to meet God. They are the most devout audience I have ever seen.

But let it not be understood that they are all spiritual people or are even converted people. The vast majority while being very devout know nothing of conversion. There are swinging censers and chanting priests and the sign of the cross being constantly made in the service but there is a deep devotion amid it all. Many of them have become truly converted, so the combined product is like being a Roman-Catholic Methodist!

They hold the Convention under the huge pandal erected on the sands of a dry riverbed. There are no benches for the people sit right in the sand. Because of the river banks I was heard distinctly to the utmost limits of the crowds. On one side there were ten thousand women, all dressed in white; on the other side twenty thousand men. There was absolute silence in the audience and scarcely a head would move as I presented the Gospel. The services were not run by the clock. The last Sunday morning we began at 9 and when I pronounced the benediction it was one o'clock. The two

Bishops in their long purple robes, queer head dress and golden girdles sat on the platform. Below them were about fifty priests in flowing garments. The tide of power rose day by day. The meetings started on Sunday and finished on the following Sunday. On Friday morning I realized that the decisive hour had come. When I gave the invitation for those who would surrender to Christ to arise they began to rise by the thousands, and there they stood in the presence of God while His power shook them. Practically that whole audience arose at the invitation, and there were muffled, but reverent cries of Hallelujah! We kept our hand upon the situation to keep down undue excitement, but the moments were tense. Some of the priests broke and wept over their people surrendering to God. Moments like these in the Convention were great—unforgettable.

On this trip through the South I visited Trichinopoly. Here the High Church Anglicans, the Wesleyans and the Lutherans came together for union meetings. Some of the Christian meetings were held in the High Church building. There were some objections made by those who were hide-bound, but these prejudices were overcome. In the non-Christian meetings, which were held in the Town Hall, the place was packed to suffocation, half the audience having to stand. I presented as straight a Gospel as I knew. On the last night I threw the meeting open for corroborative testimonies from the Christians before the non-Christians. Some leading converts testified and then the highest British Official in the district arose and told how he was converted and then the leading Roman Catholic of the city told how Christ has given his soul rest. It was an unique thing to hear these personal testimonies from high caste and low caste, from East and West, from Catholic and Protestant all telling the good news. The non-Christians were shaken by these testimonies.

There is a great deal of agitation in India among the Mohammedans over the partition of Turkey. Nevertheless I had in my last series of meetings the leading Mohammedan of the city as chairman. I was surprised to hear the audience break out into applause at my explanation of the Trinity. It is usually a sore point with the Mohammedans. I have been in numerous places—too numerous to mention—and God has honored the Word in every place.

You will be glad to know that we are to get our motor-car at last. Through a friend we have been able to get a reduction on the Overland-Four which made its price about the price of the Ford. It will be a great blessing to us. In order to keep it going if any of you would like to contribute to its upkeep we shall be very grateful. Dr. Eddy has asked me to come to Egypt and Turkey for evangelistic meetings in August and September, but I feel that I can be more useful here.

Don't fail to take advantage of the opportunity given you on page 16, to scatter the good news of full salvation in homes where it is not going. If our reading proves what we are, should we not make an effort to get good wholesome literature to the people.

The Simple Gospel, 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.50. Postage, 10c.

### Books by Rev. H. C. Morrison.

Romanism and Ruin, \$1.25; Prophecies Fulfilled and Fulfilling, 75c; The Second Coming, 75c; Book of Sermons, 75c; Life Sketches and Sermons, 75c; The Two Lawyers, \$1.00; Thoughts for the Thoughtful, 25c; Confessions of a Backslider, 25c; Baptism with the Holy Ghost, 10c; Pearl of the Greatest Price, 10c. Special price for the set, postpaid, \$5.00.

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(Continued from page 1.)

est calamities that could possibly befall human society in this crisis of history.

We have many people in these United States whose utter ignorance of world affairs, whose limited knowledge of history, and whose youthful prejudices against old England cultivated by unwise teachers, has made them ready to raise a howl against Great Britain on every occasion. In this presidential year, when political prejudice is at high tide, when desire for office relegates wisdom to the rear, and the voice of the mob around small political leaders drowns the voice of statesmen, politicians seeking the Irish and Catholic vote of the country are saying and doing some very unwise things. One is forced to the conclusion that there is a startling state of ignorance, or a vast deal of hypocrisy among the American people on the Irish question. There is a howl throughout the nation for Home Rule for Ireland. The people seem to forget that the British government is ready and anxious to give Ireland all the Home Rule that is necessary for the largest liberty without absolute independence and separate national government. This England cannot, and will not, do. No statesman in this country could expect or ask such a thing. Let it be remembered that statesmen are very scarce in this nation at the present time. We are overloaded with little politicians, but when it comes to far-seeing, unselfish, statesmen who have a world vision, and understand the true philosophy of government, they are few and far between.

There is an old proverb to the effect that "Self-preservation is the first law of nature." Great Britain can no more permit Ireland to set up a free and independent government than the United States can permit the Hawaiian Islands to set up a free and independent government, and thus give Japan harbors, fortifications, and every advantage in case of war on the back porch of our nation. While Cuba is free the American government takes a wise precaution to keep coaling stations and a strong hand over Cuba and would not for a moment think of giving Cuba power to become a base of operation for a foreign enemy. Suppose a group of people who hate the American government—and we have thousands of such people in this country—should demand the privilege to set up a separate and independent republic on Long Island. Would our people for one moment agree to such an arrangement? Certainly

not. We can conceive of nothing more suicidal than that Great Britain should permit Ireland to become an independent republic. It is a well known fact that Ireland has not had a square deal. She has been tyrannized and mistreated, but that is past history. Ireland is not tyrannized today.

And the American people should remember that the Irish people are by no means a unit in their demand for separate national government. A large portion of Ireland demands and, if the worst comes to the worst, bitterest animosity against the British Empire. There is an organization in Ireland, an ultra Catholic group, filled with the bitterest possible hatred against the British government. This organization is stirring up all possible hatred in these United States against the British Empire, doing everything in their power to generate the spirit of distrust and strife between the American and British people. This organization is called Sinn Fein. It ought to be remembered that these people are strongly pro-German. When Germany was burning, murdering, and raping Belgium and France these people refused to take up arms, and were ready to aid and abet Germany in her horrible havoc of the earth in her assault against human civilization.

The Protestants of these United States are patient and longsuffering, but there comes a limit by and by to all things. This Sinn Fein organization and Irish disturbance has underneath it a Roman Catholic propaganda. Great Britain is Protestant; that is a tremendous offense against the pope and his satellites. There is a deep undercurrent of purpose to rend and break up the British Empire. The British navy, the British army, the British court, and the powerful influence of Great Britain in Egypt, Palestine, India, Burma, the Straits Settlements, and China are an offense against the devil, and the whole spirit of lawlessness and Bolshevism, and the whole spirit of Romanism. All of this leads to hatred of, and strife against, the British Empire. Little politicians and one-idea newspaper men in this country, are ready to shout for Irish independence without any sort of comprehension of the situation. They ignore the fact that a great body of the most prosperous, the best educated, and substantial people of Ireland absolutely refuse to be separated from the British Empire. Our politicians, seeking the votes of the haters of Great Britain might carry the thing too far and kindle a flame that could not be extinguished. There are certain Romanists who, in their blind zeal and enthusiasm, might finally arouse the Protestant hosts of this nation that would put a check to their continued interference in political affairs, and their constant effort to awaken strife between this country and Great Britain.

We stand for peace, harmony and co-operation among English-speaking people. The English-speaking people of the world are largely Protestant. They believe in an open Bible, religious liberty, broad education, freedom and fellowship among men. The English-speaking race are the leaders in everything in the realm of statecraft and evangelization which tends to human progress, the uplift and salvation of mankind.

### An Urgent Request.

The new dormitory for boys at Asbury College is rapidly approaching completion, and is expected to be furnished and ready for students by September 12. In order to keep the workmen going and complete this building, we ought, within the next three or four weeks, to receive at least \$2,000 in contributions. In giving this money you are not giving to an individual but to the Lord's work. It is not to be invested in running expenses but put into a permanent structure to stand through the years as a monument to your faith and love for the truth of God and souls of men. We are confident that

there are many readers of THE HERALD who have some of the Lord's money to invest, and we can think of no better investment than that you assist in completing this building. This is to be a building for the housing of young men preparing for the ministry. Send your contribution at once to Rev. G. S. Conant, Wilmore, Ky., or, if more convenient, send to THE HERALD office and it will be forwarded promptly. This matter is very urgent. May we not hear from you soon and favorably. While we would be greatly pleased with larger sums, very small sums will be acceptable and highly appreciated.

Faithfully your brother,  
H. C. MORRISON.

### Special Notice!

We wish to call special attention of THE HERALD readers to our Fifty Cent Offer. This is the most liberal offer we have ever made when we take into consideration the heavy expense of publishing the paper. We greatly desire to get THE HERALD into the hands of a large number of people who are likely to become interested in the truths for which it stands. Let it be remembered that we are now contending, not only for the doctrine and experience of holiness, but for justification, or the necessity of the new birth, the inspiration of the Scriptures, the sanctity of the house of God, a called ministry, and all the essentials of Bible truth and a saving gospel. We most earnestly appeal to the readers of THE HERALD to put forth earnest effort for the next few weeks to place THE HERALD in thousands of new homes.

H. C. MORRISON.

### Devout Workers.

Rev. Edward O. Rice and wife are meeting with gracious results in their revival work. A few years ago Bro. Rice was vice president of the First National Bank, St. Paul, Minn., associated with the great empire builder, Jim Hill, of western fame. Since receiving the blessing of entire sanctification he has become a very devout and earnest preacher, and the Lord is blessing his ministry. His wife is a most devout and earnest Christian and one of the sweetest singers I know.

At the recent meeting of the Red Rock camp meeting Bro. Rice was elected president of that organization, and will throw zeal and earnestness into the upbuilding of the annual gathering at Red Rock; meanwhile, he and Sister Rice will be most efficient and helpful workers to pastors and places needing them. He may be addressed 1697 W. Minnehaha St., St. Paul, Minn.

H. C. MORRISON.

### Root Necessary to Growth

BY MRS. H. C. MORRISON.



HE inclination of the natural heart is to do things for show. How long would the manufactories of fine clothing exist if it were not for the frivolous people who want to show-up well before their acquaintances and friends. It is all right to want to dress neat and clean when we appear in company; but there is vast difference in being neat and being gaudily attired.

If the time, thought, and labor were put into the production of the necessities of life that are wasted on frivolities we should have the problem of the H. C. L. solved to a great extent. Someone remarked in our hearing recently that, "the less there was of a dress the more women would pay for it." And it does seem as if this were a fact. If the root of the whole matter were known, if the useless appurtenances were discarded in the matter of dress, manufacturers would put their wheels to turning out the necessities of



life and, come to think of it, we would not need nearly so much, nor so frequent changes as we do today.

It is wonderful how women, as a rule, will catch on to fads and fashions; and because a dress or hat is not in the very latest style, refuse to wear them. To sound the thing down to the bottom, how much more do the people think of a woman who changes her styles every time the Parisian fashion plates come out, and the woman who dresses modestly, seeking to appear neat and tidy but not an up-to-date fashion butterfly?

The other day we came across a sentence which reminded us of the sober, sensible, intelligent, matter-of-fact woman, who, we are sorry to say, is very rare in these days, and the butterfly of fashion who flits here and there trying to satisfy herself with the nectar of fashion. It ran thus: "One flower with a root is worth many in a posy, which though sweet, do not grow, but wither as we wear them in our bosoms."

Now you will begin to see where I got the suggestion for the heading of this article—*root necessary to growth*. We were wont to compare the butterfly of fashion to the posy that, when plucked from its stem, is beautiful and fragrant, but alas, it soon withers and its beauty and fragrance are no more. So with the flippant, frivolous, pleasure-mad girl of today. She will spend every cent she can get, and often get things on credit, in order to keep up with the horrid styles of the present day. Some poor old Dad is hammering away in some dusty dirty corner trying to make money enough to pay the bills that young giddy-head is making, and all to "be in style."

Give me the girl with a foundation, a root of sterling worth upon which to build a character that will bless the world while living, and after she has quit the walks of time, the fragrance of her life will sweeten many a soul and hearten them for life's daily tasks. Sad to say, our fashion models which are seen walking about the streets day and night, are becoming far too numerous; this being true, we do not wonder that the morals of our nation are becoming contaminated with the worst of practices, and the pure, unadulterated, modest, reticent girl of other days is the exception, rather than the rule.

We believe that a general reform in dress among our girls would have more to do with swinging this old world back to its former steadfastness than any other one thing that could come to pass. The womanhood of the nation determines her strength, and the light that shines out from her torch of womanly dignity is the ray of hope for the madness and boldness so prevalent in this day and time. O, that we as women and young girls would remember that, "One flower with a root is worth many in a posy." Give me the girl whose purpose is to be well grounded in the virtues of noble womanhood, rather than a thousand whose aim in life is to decorate the walls on the stage of time and depart from this world withered and blighted for all eternity.

## Question Bureau.

BY JOHN PAUL.

Please explain Leviticus 18:6. "None of you shall approach to any that is near of kin," etc. Does this not apply to God's people today, the same as it did in those days?

Primarily this chapter refers to marriage. Secondly, it emphasizes the fact that unlawful fellowship between relatives involves a sin over and above the sin that inheres in unlawful fellowship in general. A large portion of this chapter, so perfect a copy of nature's law, must be regarded as moral law, and, hence, must apply to all peoples, in all ages. A moral law differs from a "positive" law in that the reasons for the moral law are

## IN THE AGE WHEN WOMAN COMES TO HER OWN.

The Woman's Department in Asbury College has grown to be virtually a college in itself. Years ago, women were greatly in the minority here. Now, their Department keeps right up with the men's, if not in the lead, in material equipment, and the past year Asbury College collected from the several states about two hundred of the choicest Christian girls and young women that the country can afford.

The Department was given a splendid tone under the personal administration of Mrs. H. C. Morrison. This spring, obedient to the suggestion of the American Association of Universities and Colleges, a Dean of Women was added to the administration for this department. That office will be filled by Miss Isabel Roberts, M. A., Professor of History, who has stood true to the fundamentals of the gospel and to the experience of holiness, through an A. B. and A. M. course in the University of Chicago, and knows how to help a girl in the real trials of College life. Mrs. Morrison, as honorary head Preceptress, will continue to give a strong influence to the Department, and Miss Minnie Carmichael as active Preceptress will be a sure comfort and benefit in the life of the girls.

Wilmore, Ky.

JOHN PAUL, Vice Pres.

obvious, in the light of natural law. This is a good test by which to determine which of the Old Testament laws are still binding, when the New Testament fails to stipulate. In this chapter, the nearest relationship specified as "near of kin" is the sister or brother of one's parents, or the child of one's sister or brother. That shows progress over the time of Abraham, who was permitted to marry his half-sister. When the race was young, the danger of high specialization of traits or faculties was not so great, and nature's law stood for some degrees of blood relationship in marriage against which it revolted a few centuries later. No doubt the revulsions of nature have advanced much farther today, as we see reflected in the laws of some states, which forbid first cousins to marry, and in the debility or degeneracy of certain communities where the habit of marriage prevails even among remote cousins. An instance of the latter may take place without harm; but one should let intelligence and determination guard against marriage where there is any traceable relationship of blood, if it is at all possible to reconcile the affections in another direction. But these remarks should not be so construed as to hurt the conscience of anyone who is married to a cousin. I have known them to become unhappy and even virtually annul their marriage, because of a troubled conscience. This should not be. God's word does not condemn them. The appeal against it is based upon expediency and biological law.

(a) What did Paul mean in 1 Cor. 1:34, 35 and 1 Tim. 2:11, 12? (b) What Scriptural ground does the church have for letting women teach and preach? (c) What does it mean in Acts 2:17, 18, when it says your daughters shall prophesy?

There are a few laws which grew out of expediency, and are due to local conditions or occasioned by limitations of human progress. This order, for it was more an order than a law, is one of that class. The main object of the fourteenth of 1 Corinthians was to provide against confusion and treat an adventitious evil that existed in Corinth, and, as suggested in 1 Timothy, at some other points in the pagan world, where woman had been held under limitations which made her little more than a child. An apostolic order of local application may usually be distinguished from one of universal force, by a process of common sense. For instance, anyone knows that if modesty in dress was becoming to godliness then, it is today; for there is no thinkable change which could occasion a reversal of the order. On the other hand, it is fundamentally true, when woman is where she ought to be, that the kingdom of

Christ makes no distinction between male and female (Gal. 3:28). This, and the passage to which you refer in your third question, should be ground sufficient for the present progressive attitude of the church in dealing with the rights of woman. "He that prophesieth, SPEAKETH unto men to edification, and exhortation, and comfort." 1 Cor. 14:3. She that prophesieth does the same.

Concerning the remarriage of a man who has been divorced for several years, on Scriptural grounds, and whose former companion is a bad character.

There is a small but highly respectable contingency of Christian teachers who insist that the Scriptures give a man a right to divorce under such conditions, but that the right of divorce does not place him back as he was before marriage, and he cannot marry again without sin. It is difficult to find Scripture to *disprove* their position, but it is impossible to find Scripture to *prove* their position. The reasonable position, as I understand it, and as is generally understood, is that when God gives a man a divorce, that is, when he is "Scripturally" divorced, there are no limitations to it; it places him back as he was before. The expediency of his remarriage or the wisdom of marrying such a person should be considered with much caution and prayer, for the individual is liable to be followed by colored reports and gossip which will be hurtful to his influence.

Referring to the second of Philippians, did not Paul enjoy sanctification? Then, what higher experience did he need in order to be partaker in the first resurrection.

It appears that the only higher experience he needed was to be partaker, and he was living and serving always with that in view. Christian perfection is a synonym for sanctification, and we find Paul professing this in the 15th verse of the chapter to which you refer, Philippians 3.

Note. Mere questions of chronology or harmony or definition should be taken to a commentary or Bible dictionary, unless they involve some unusual feature. Then, so far as possible, the inquirer should point out the feature that concerns him. Instead of asking that we explain or expound a given scripture it is better to ask a definite question on the passage.

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## How There Came to be Eight.

Mrs. Abbie C. Morrow Brown.

There were seven of them, maidens in their teens, who formed one of those blessed "Do without bands." It was something entirely new, this pledge to "look about for opportunities to do without for Jesus' sake," but they were earnest Christian girls, so they were organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-five cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high priced embroidery. She used the buttons on an old dress for a new one; bought just half the usual amount of plush for the trimmings, and did without flowers on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was good and substantial, but not alligator, and walked to school when she used to patronize the cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bonbons, and sometimes bought plain molasses candy instead of caramels; and saved the difference.

Peanuts and pop corn are Sadie's favorites. And as she began occasionally "to do without" these, she was surprised to know by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without dessert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain even to poverty. Fruit was a rare luxury on their table. Ruching and embroidery and fancy trimmings were not so much as thought of. She did not drink tea nor coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room, she could see nothing which anyone would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread and butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even in the cake.

A copy of the Missionary paper came to Maggie's home. Alice had given a subscription to each of the Band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for Him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him up in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, darling, I cannot," she said as she held him closer. His name was Bright, but she always called him Darling. She opened the door and sent him away. She lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that He gave His only begotten Son." She stood up. "I suppose He loved His only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five dollar bills in her hand. She put them into her "Do-without envelope" and sent them to the Band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret; but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

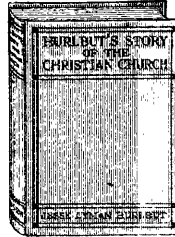
"Come here, Bright," he called, as

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he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered a knock at the door, there stood Bright, wriggling, and barking, and wagging his tail.

"My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:

"My dear child: Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night on my knees, I offered the remnant of an almost wasted life to God. I want to join your Band, and I want to begin the service as you did by doing without Bright.

He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do without Band" came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark, at Psa. cxxvi:6. She thinks she knows what it means.

### A TRUE STORY.

Somehow the impression comes to me to write of an experience of mine many years ago. It had its lesson for me and I trust God will use it to help some weary, struggling heart.

It occurred one bitter cold Sunday morning; a heavy snow had fallen the night before. I was preparing to go to church. There came a knock at the kitchen door and there stood a poor, cold, hungry boy, I suppose, fifteen

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years of age. He told my helper in the kitchen he was very hungry; would she give him some breakfast. She called to me what should she do. I told her to get him a good, warm breakfast. Before the boy came in she had taken her two finger rings, which she prized very highly, and hung them on a little hook just above the kitchen table. As the boy was eating his breakfast she went into the dining-room to finish the work she was doing and forgot all about her rings. The boy did not linger long at his breakfast, but slipped out, and directly the cry came up to me, that boy has stolen my rings. The poor girl was in distress. I did not know how to comfort her; no telephone nor help near. I foolishly told her in the morning she might see him pass and just tell him I wanted to see him. Strange enough she did. He came in and I asked him to please give me the rings. He indignantly replied, "Do you think I would do that after the good warm breakfast you gave me?" I said there was but one way to prove it; let us search your pockets. He said that was all right. I watched carefully; no rings, but there was a little vest pocket he had not searched. He at once told me I could not get into that pocket, nor no one else. I told him above all the rest I must know what was in it. Fortunately a laboring man, who had worked for me, and a colored man was passing. I called them in. They took hold of the boy, searched that little pocket and out fell the rings. How often the Holy Spirit has applied this little incident in my home life to my heart. In the early years of my Christian experience I have prayed, "Search me, oh God and try me, and see if there be any evil way in me." And when the Holy Spirit would reveal the hidden pocket I would shut my eyes to it and say, "It is such a little thing," and years of struggle and tears was the price I paid. I praise God I got to the place I was willing, so willing, to be honest with Him, and today I have victory through His precious blood. "Where sin abounded grace did much more abound."

Emma Trimble.

## THE STARLESS CROWN.

Mother Hamilton.

Weary and worn with earthly care  
I yielded to repose,  
And soon before my raptured sight  
A glorious vision rose.  
I thought while slumbering on my couch,  
In midnight's solemn gloom,  
I heard an angel's silvery voice,  
A radiance filled my room.

A gentle touch awakened me,  
A gentle whisper said,  
"Arise, oh sleeper, follow me,"  
And through the air we sped.  
We left the earth so far away,  
That like a speck it seemed,  
While heavenly glory, calm and pure,  
Across our pathway streamed.

Still, on we went, my soul was wrapt  
In silent ecstasy,  
I know not how we journeyed,  
Through the pathless fields of light,  
When suddenly a change was wrought,  
And I was clothed in white.

We stood before the city's wall,  
Most glorious to behold,  
We passed through gates of glistening pearl,  
O'er streets of purest gold.  
It needed not the sun by day;  
The silver moon by night;  
The glory of the Lord was there,  
The Lamb Himself its light.

Bright angels paced the shining streets,  
Sweet music filled the air,  
And white-robed saints with glistening crowns  
From every clime was there.  
And some that I had loved on earth  
Stood with them 'round the throne;  
"All worthy is the Lamb," they sang,  
The glory His alone.

But fairer far than all beside,  
I saw my Savior's face,  
And as I gazed He smiled on me  
With wondrous love and grace.  
Lowly I bowed before His throne,  
O'erjoyed that I at last  
Had gained the object of my hopes,  
That earth at length was passed.

And then in solemn tones He said,  
"Where is thy diadem,  
That ought to sparkle on thy brow,  
Adorned with many a gem?  
'Tis true, thou hast believed on me,  
That through me life is thine—  
But where are all those glistening stars  
That in thy crown should shine?"

"Yonder thou seest a glorious throng,  
With stars on every brow,  
For every soul they led to me,  
They wear a jewel now.  
And such had been thy bright reward,  
If such had been thy need,  
If thou had sought some weary feet,  
In paths of peace to lead!"

"Thou wert not called that thou  
shouldst tread  
The way of life alone,  
But that the bright and shining light  
Which round thy pathway shone  
Should guide some other weary feet,  
To my bright home of rest.  
And thus in blessing those around  
Thou hadst thyself been blessed."

The vision faded from my sight,  
The voice no longer spake;  
A spell seemed brooding o'er my soul,  
Which long I feared to break.  
And when at length I gazed around,  
In morning's glimmering light,  
My spirit felt o'erwhelmed beneath,  
The vision's awful might.

I rose and wept with chastened joy,  
That yet I dwelt below;  
That yet another hour was mine,  
My faith by works to show.  
That yet some sinner I might tell,  
Of Jesus' dying love,  
And help to lead some weary feet,  
In paths of peace above.

And now my motto this shall be,  
While here on earth I stay,  
Not to live for myself alone  
But Him, who died for me.  
And graven on my inmost heart  
I'll wear this truth divine—  
They that turn many to the Lord  
Bright as the stars shall shine.

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# SUNDAY SCHOOL LESSON.

BY JOHN PAUL

## THE DARK HOUR AND THE DAY.

Date: For August 22, 1920.

Subject: A Prayer For Pardon.

Lesson: Psalm 51: 1-17.

Golden Text: "Wash me thoroughly from mine iniquity and cleanse me from my sin." Ps. 51:2.

Assuming, as is commonly believed, that David wrote this Psalm, as a monumental expression of penitence for his great sin against God, we need not assume that it was written during his actual ordeal of repentance; though it is plain that the memory of this ordeal was fresh in his mind when he wrote. It appears that after David's sin he continued brooding for a while, before making confession.

The nature of this brooding may be inferred from some expressions in the thirty-second Psalm. Afterward, he was brought sharply to his senses under the notable rebuke of the prophet Nathan. It is thought that the Psalm of our lesson was written during Absalom's rebellion, which must have had a tremendous effect in solemnizing David's heart and giving him to feel afresh the horror of his own sin, which carried its effect so extensively into the affairs of his after life.

### Measuring Sin's Magnitude.

Adam never lived to measure the magnitude of his sin. His children each century are measuring afresh the dimensions of its horror. Some individuals who sin are permitted the torture of tarrying awhile on the shores of time to see the imperishable results of their misdeeds. And whatever the penitence of a man, or the whiteness of his soul in later years, it often happens that the clouds lower, in his skies and the lightnings break upon his head in the evening of life as a direct result of his earlier sins. Thus stands the solemn warning for all mankind to flee youthful lusts and remember their Creator in the days of their youth. Sin may be blotted out and healed in the individual; but as a grim reaper it goes on indefinitely, cutting away our comforts and spoiling our highest earthly joys.

### The Theology of Psalm 51.

This Psalm is a compend of salvation doctrines. It notes: The essential sinfulness of sin; the doctrine of divine forgiveness; the additional grace of sanctification; the conserving energy of the Holy Spirit (verse 12); the instrumentality of a fully saved person in spreading the gospel (verse 13). This is all written by a restored man, under divine inspiration, and it anticipates the New Testament experiences. It is not a sinner, praying a comprehensive prayer, appreciating ahead of time the deeper experiences;

but, in fact, the Psalmist has scaled the heights proposed in the terms of his prayer, and it is just poetry, strain after strain of which reaches down and brings the soul from the bitterness of conviction to the fullness of salvation.

### The Difference In God's Pardon.

We may pardon people without requiring them to apologize or repent, because their offence against us is personal. It is true the pardon would do them no good, unless they appropriated it through proper repairs. But it would do us good, and, for our good, God requires us always to assume an attitude of forgiveness toward all men. But with him it is different. "Against thee and thee only" must not be taken too literally. Christ put in the mouth of the prodigal this confession: "I have sinned against heaven and in thy sight." David had "given great occasion to the enemies of Jehovah to blaspheme" (2 Sam. 12:14) and thus his wrong against God had overshadowed his grievous wrong against people; but when we sin it is against the government of God, and when He forgives us the pardon is executive instead of personal. Atonement is therefore necessary, in the first place, to make divine forgiveness possible; and, in the second place, the repentance must be of such a character as to insure reform and to indicate an adequate appreciation of the sinfulness of sin. God can hardly afford to pardon a sin till He has made a man appreciate the blackness of that sin.

### ANNOUNCEMENTS!

Rev. W. C. Moorman is to have associated with him in evangelistic work Rev. Frank Peake who formerly taught in Kingswood College. They may be addressed, Morrisville, Mo.

Dr. A. O'Bannon, 519 Cate Ave., Jonesboro, Ark., has an open date August 12-22, that he desires to give someone desiring his assistance.

Rev. C. A. Dougherty has some open dates in September and after October 18. Rev. Dougherty and wife are evangelistic singers and are ready to make their fall and winter slates. His address is Hamilton, O., Route 8.

Rev. G. W. Ridout, D. D., has been invited, and will hold, Mount Carmel camp meeting at Coffeerville, Miss., August 19-29.

A pentecostal meeting will be held at Curlew, Iowa, August 26 to September 8, conducted by Rev. E. O. Rice and wife. This meeting is under the auspices of the M. E. Church of Curlew.

Rev. Warner P. Davis has an open date August 19-29, that he desires to give someone needing evangelistic help. Address him, Wilmore, Ky. Bro. Davis is a safe man, and will do good work.

Rev. W. L. Shell will be open for calls after August 20. After seven years' experience in evangelistic work

and six years in the pastorate Bro. Shell is able to appreciate the pastor's position and labor to the establishing of his work. He preaches and sings, and will be glad to correspond with anyone needing help in meetings as either singer or preacher. Address him Hugoton, Kan.

### HUNTINGTON, WEST VIRGINIA.

I have been a reader of The Herald for only a few months but am convinced that the editor and writers for The Herald are in close touch with God and filled with the Holy Spirit. I am seeking sanctification since reading your paper and ask all of the readers of The Herald to pray for me that I may receive the blessing. I am in very poor health, doctors saying nothing but operation will relieve. Please pray also that I may be healed bodily and spiritually, and be a blessing to my family and community. Thanking you in advance for your prayers, I am yours truly,

Mrs. C. S. May.

### "REQUEST FOR USED POST CARDS."

A missionary and his wife asked for used post cards, that is, post cards that have been sent by people. Respectable cards can be sent but not love scenes or comic; anything decent, for this missionary and his wife give them to grown ups and children in Sunday school. They use so many cards as I heard from them in June, and they said at the time they sent the card they had an attendance of 400 children each Sunday. When a person at their S. S. comes ten Sundays in succession without missing they give them a larger picture from a magazine. They said Chinese people are very fond of pictures with people, birds or flowers on them. About the post cards they print verses of scripture in the Chinese language over the writing on the correspondence side. These cards must be

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Camp meeting, Pearcy, Ark., Aug. 17-29. Evangelist R. A. Young, preacher in charge, with the pastor, C. J. Segers. Write the pastor for a place to put your tent.

Pueblo, Col., Sept. 8-19. Evangelist J. B. McBride and wife, assisted by Prof. A. H. Johnston and wife. Address Rev. James H. Trevithick, 1712 E. Second St., Pueblo, Colorado.

### ILLINOIS.

Hallcrest, Ill., camp meeting, August 19-29. Workers: A. C. Zapp, W. W. Cooper, song leader, G. E. Ellis. Address J. P. Suhling, Kampsville, Ill.

Holiness Camp Meeting, Springerton, Ill., Sept. 2-12. Workers: Rev. L. G. Martin, Rev. Mattie Wines, Miss Martie E. Hooker. Write Mrs. Jno. H. Chapman, Sec., Frankfort Heights, Ill., Box 445.

### INDIANA.

Camp meeting at Cleveland, Ind., Aug. 20-Sept. 5. Workers: Chas. Slater, Fred De Weerd, John T. Hatfield.

Nineteenth annual encampment Bryantsburg Holiness Camp Meeting Association, Madison, Ind., Sept. 3-12. Workers: Rev. John Fleming, Rev. C. B. Fugitt, Dunkelberger Sisters. Address Charles E. Cleek, Sec.

Oakland City, Ind., camp. Workers: E. E. Shillhamer and H. W. Cochran. F. T. Fuge, missionary. Aug. 27-Sept. 5. Address G. B. Wright, Oakland City, Ind.

### IOWA.

Knoxville, Ia., Aug. 20-30. Marion County Camp. Workers: Rev. A. Jacobs, Mrs. A. Jacobs and other workers. Mrs. Sadie Snell, pianist. Address: L. L. Chambers, Pres., or Mrs. Sadie Snell, Sec., Lacona, Ia.

Tri County Holiness Association camp, Burlington, Ia., Aug. 16-29. Workers: Rev. F. W. Cox, Rev. Kenneth and Eunice Wells, song leaders. For information write Fred W. Giesemann, Pres., Route 1, Burlington, Ia., or Mrs. Fred Von Seggen, Sec., Farmington, Ia.

### KANSAS.

Camp meeting at Hall's Summit, Kan., Aug. 29-Sept. 12. Workers: C. E. Woodson, Chester Smith, song leader.

Thirty-first annual camp meeting of the Kansas State Holiness Association, Linwood Park, Wichita, Kan., Aug. 19-29. Workers: Brasher, Neely, Babcock, Mrs. Minnie Ludwig, Rev. Arthur Johnston and wife. W. R. Cain, Sec.

### KENTUCKY.

Aspen Grove, Ky., Holiness Camp Meeting, Sept. 3-19. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley, Address Saul Maddox, Clayville, Ky.

Carthage, Ky., Holiness Camp Meeting, Aug. 20-30. Workers: Rev. E. E. Shillhamer, J. E. Redmon, Mrs. J. E. Redmon, John Drake, Mrs. John Drake. Address J. R. Moore, California, Ky.

Green Co., Holiness Association Camp, Glenview, near Webb, Ky., Aug. 19-29. Workers: J. B. McBride and wife, Chas. C. Conley, singer, Mrs. H. A. Longino, organist, Mrs. Nannie E. Metcalf. Address W. W. Williams, Webb, Ky.

Acton camp, near Mannsville, Ky., Sept. 16-26. Bud Robinson, Kenneth Wells and wife workers. Address J. Robert Marrs, Mannsville, Ky.

### MICHIGAN.

Mt. Pleasant, Mich., camp, Sept. 1-12. Workers: Frank Arthur, Fred and Myrtle Sharp. Address Rev. A. Ford, Mt. Pleasant, Mich.

### MISSISSIPPI.

Frost Bridge holiness camp, Aug. 20-29. T. P. Roberts, leader. C. M. Moody, Sec., Waynesboro, Miss.

Mt. Carmel Holiness Camp Meeting, Coffeeville, Miss., Aug. 19-29. Rev. G. W. Rid- dard, preacher. W. Folk Walker, Pres.

### MISSOURI.

Mt. Zion, (Ava, Mo.), Aug. 25-Sept. 5. Workers: John P. Owen, Jerry Clevenger, Miss Lottie Wallace, Sec., Ava, Mo.

### NEW JERSEY.

The annual camp meeting of the Cape May Holiness Association will be held at Brim, N. J., Sept. 10-19. Workers: Rev. Fred De Weerd, Rev. John Neilson, and Mrs. Christina Moore. Eldredge Hawk, Secretary, Route 1, Box 49, Cape May, N. J.

Local Preachers' Holiness camp meeting, Fletcher Grove, Delanco, N. J., Aug. 28-Sept. 6. Workers: Rev. A. L. Whitcomb, and others. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

### NEW YORK.

Sixteenth Annual Camp Meeting of the Pentecostal Rescue Mission of Binghamton, N. Y., will be held at the Home Camp Grounds at Port Dickinson, N. Y., Aug. 19-29. Workers: Rev. W. E. Cox, Rev. L. L. Pickett, Rev. Preston Kennedy, Rev. Fred Fuse, returned missionary from Africa. Rev. William J. C. Vanoss, Sec., 67 Euclid Ave., Schenectady, N. Y.

### OHIO.

Mt. Lookout Camp, Waynesville, Ohio, Aug. 19-29. John and Bona Fleming, E. T. Bodie, song leader. Address J. A. Dotson, Lima, O.

Holiness camp meeting, Dunkirk, Ohio, Aug. 19-29. Workers: L. N. Tool and partner. G. E. Dudgeon, in charge of religious services.

Falmouth Camp Meeting, New Richmond, Ohio, Sept. 22-Oct. 10. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley. Address Miss Cora E. Stanley, Oxford, Ohio.

Annual State Camp Meeting of the Churches of Christ in Christian Union will be held on the "Mount of Praise" Camp Ground, Circleville, Ohio, Aug. 21-29. Rev. Andrew L. Johnson, with other ministers, singers and gospel workers. Write Rev.

E. A. Keaton, 452 N. High St., Chillicothe, Ohio.

### OKLAHOMA.

Annual camp meeting, Blackwell, Okla., Aug. 26-Sept. 5. Workers: C. W. Ruth, J. E. Williams, John Moore. C. C. Strickland, Sec., Blackwell, Okla.

Deer Creek, Okla., camp, Sept. 16-26. Workers: Rev. Charles Stalker and Rev. H. M. James. Address C. F. Eberle, Deer Creek, Okla.

Southwest Oklahoma Holiness Association Camp, Aug. 15-29, Grandfield, Okla. Workers: Rev. H. H. Hainie and Mrs. S. O. Bowman. Address R. J. Hamill, Sec.

### TEXAS.

Plainview, Tex., camp, Aug. 18-28. Workers: O. H. Callis, Prof. H. W. Blackburn, S. D. Sec., Miss Nora Gehres, Plainview, Tex.

### VIRGINIA.

Camp meeting, near Amlierville, Va., under auspices of The Nazarene Church, Aug. 25-Sept. 5. Workers: L. B. Williams, J. H. Penn, J. T. Maybury, assisted by a band of Christian workers and singers.

Camp Meeting, Spotsylvania, Va., August 27-Sept. 5. Workers: Rev. L. J. Chaup and Rev. L. L. Banks, with others to assist. Write Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

### WYOMING.

Casper, Wyo., Aug. 25-Sept. 5. Evangelist Paul S. Rees. Address C. B. Daniels, Chugwater, Wyo.

Annual Tabernacle Meeting of the East Tennessee Holiness Association will be held in Tabernacle on Church Street at Greenville, Tenn., Sept. 9-19. Rev. Joseph Owen, of Boaz, Ala., will do the preaching. Prof. Fred Canaday, of East Liverpool, O., will have charge of music. Mrs. Flora Willis, Sec., 208 Summer St., Greenville, Tenn.

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# OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you admit a Virginia girl to your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading the letters from the cousins. I have dark hair and brown eyes, and dark complexion. My age is between nine and thirteen. My Sunday school teacher is Miss Ernie Lewis. She has just graduated from High School. We have twelve on roll in our class. I am the treasurer. Our class has a sewing circle. I am very interested in Sunday school. My mother takes The Herald. Hope Mr. W. B. is hoeing his garden when my letter arrives.

Your loving niece,  
Mildred Elliot.

Dear Aunt Bettie: This is my first letter to The Herald. Will you let a little Alabama girl join your happy band? I have dark hair, brown eyes, and dark complexion. I spent the day with my Aunt and she gave me The Herald to read and I thought I would write to Aunt Bettie and the cousins. I am hoping to see this in print. Love to Aunt Bettie and the cousins.

Lurline Winslett.

Dear Aunt Bettie: Here comes a little Oklahoma girl to join your happy band. I enjoy reading the Boys and Girls' Page in The Herald. My father takes The Herald. He is the pastor of the M. E. Church here. I am 5 feet tall, and have brown hair, blue eyes and fair complexion. I weigh 102 pounds. I am in the 10th grade. I go to Epworth League every Sunday, also Sunday school, and prayer meeting every Wednesday night. I like to study Latin, Ancient History, and Algebra. I made 100 on most of my tests in Latin last year, and above 90 on my tests in Algebra. I like Latin because new languages are very interesting. Good-bye. I will call again some other day. Your cousin and niece,

Cathryn Morton.

Dear Aunt Bettie: I have written to you before but I did not see it in print, so I thought I would try again, for if at first you don't succeed, try, try again. I have light hair, blue eyes, and fair complexion. I go to Sunday school every Sunday I can. I am the youngest child of nine children. My father takes The Herald and I enjoy reading the Boys' and Girls' Page. Well, I guess I had better close or Mr. W. B. will get my letter again. Yours truly,

Ethel Smith.

Dear Aunt Bettie: Well, summer has come to bless us for awhile. How many of the cousins like honey, and work with the honey bees. A few years ago we had 190 hives of purebred Italian bees, but we've lost so many we only have sixty hives now. I love to work in them when they don't lose their temper. They certainly are intelligent little creatures. Gertrude Smith, just keep on seeking and the Lord will restore your lost blessing, if you will only submit yourself willingly to His will. David Pressley, you ask the question, "Was Jephthah's daughter really executed?" Yes, she was offered as a sacrifice unto the Lord, according as her father had promised. She was executed two months after her father's victory. I will now ask you (David Pressley) a question found in Genesis the fourth chapter. Who was Cain's wife? Where did she come from? This has always been a puzzling question to me, and I should like very much to have some one answer it, if there are any of the cousins who can.

The Boys and Girls' Page certainly is fine. I feel like I was personally acquainted with some of the cousins, and I wish I really was. I believe we cousins all favor, as we most all have dark hair and eyes. Vinnetta Hyder, if I remember correctly, Jesus was thirty years old when He was crucified. Our S. S. teacher told us a long time ago and I believe He was thirty. One of the cousins has my youngest brother's birthday, but I have forgotten her name. Her birthday is Oct. 17, and so is my brother's. Let not one of us fail to pray that the ban will not be lifted on theater going, card playing, etc. With love to all Herald readers.

Agnes Swearingin.

Agnes, a fine letter. I should like to sample some of your honey.

Aunt Bettie.

Dear Aunt Bettie: Here comes a little brown-haired, brown-eyed Oklahoma girl to join your happy band. My father is a rural carrier and mother is the postmistress. I have two brothers. I am nine years old and in the 6th grade. I like the Boys and Girls' Page fine. I go to Sunday school and church every Sunday. I did not think the Boys and Girls' Page would be completed without dear Oklahoma. May God's richest blessing rest upon Aunt Bettie and the cousins.

Elaine Paxton.

Dear Aunt Bettie: How are you all getting along this morning? I am fine and dandy. Listen, cousins, I have something special to mention to you all. Let's have a contest. Let's write stories. The ones who want to, and let Aunt Bettie be the judge of whose is the best. Let's get some "pep" about us and make our Page something so people and children will like to read it. Some will say if we don't, "Oh well, that is little old silly letters, all time telling how old, guessing ages, and asking silly questions." Don't think hard of me cousins, nor Aunt Bettie. Hope this will do some good. Let's do lots of wonderful little things to make our Page interesting. I could mention a dozen things. Now let's all try to have a little "pep" about us in this work.

Yours lovingly,  
Irma Wells.

Dear Aunt Bettie: Will you make room in your corner for a little Oklahoma girl? I haven't seen many letters from Oklahoma so I thought I would try to write one. My papa takes The Herald and I enjoy reading the Boys and Girls' Page. I have brown eyes and hair and dark complexion. I live on a farm and like farm life fine. Well, as my letter is getting long I will close, but first I will say if any of the cousins wish to write me my address is Ft. Cobb, Okla., Route 5. Mamie Nance.

Dear Aunt Bettie: Here comes a North Carolina girl, so please move over a tiny bit and make room for me too. I will promise not to stay so very long. I have brown eyes and hair, fair complexion, 5 feet, 1 inch in height. I live on a farm and like farm life just fine. I help my father with his work as both of my brothers are off at public works. Well cousins, our vacation days will soon be over, and we will have to start to school. I like to go to school just fine. I am a freshman in High School. Would like to hear from some of the cousins. My address is Clyde, N. C., Route 1. With love to all,

Lena Leatherwood.

Dear Aunt Bettie: Have been reading the Children's Page and have never seen a letter from Columbus, the capital of Ohio, so thought I would write and see if I could encourage the other children in Columbus who read The Herald. I was twelve years old April 13. Have any of the cousins the same date? I am in the

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7th grade at school and I have never been tardy for school since I have been going. I am saved and sanctified and love Jesus. My mother dedicated me to the Lord when I was one year old so whatever the Lord wants me to do when I am grown His will be done. I have two little brothers, Paul James, four years old, and a dear little baby brother Phillip Wesley eight weeks old. My papa and mother are both saved and sanctified. My father is a song evangelist, so is not home very much. We belong to the Quaker Church and we all love to go. We live in a suburb of Columbus called Bexley. I hope Mr. W. B. is out when this letter comes in. Would love to hear from some of the other cousins. Your loving niece,

Jeannette Conley.

Jeannette, your father was at Asbury College Commencement. My son, G. G. Whitehead, lives in Bexley, 37 Ardmore is his number.

Aunt Bettie.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band? I sure do enjoy reading the Boys and Girls' Page. I am eight years old. I have sandy hair, brown eyes, and fair complexion. I am in the 3rd grade. I have one brother and three sisters, and one sister dead. My birthday is April 18. I go to Sunday school every Sunday. My mother takes The Herald.

Millie Pittman.

Millie, "Aunt Bettie" and Mrs. Morrison is the same person. Address 523 S. 1st St., Louisville, Ky.

Dear Aunt Bettie: Will you let a little Mississippi boy join your happy band of heroes? My first letter was not in any of The Herald's, and I am writing again. My father takes The Herald and I like to read the Boys and Girls' Page. We live at Laurel, Miss. My father is an M. P. minister. I go to school and am in the 5th high. I go to Sunday school every Sunday. My birthday is Aug. 4. Who has my birthday? Your little niece, James Leroy Coleman.

Dear Aunt Bettie: I often read the Boys and Girls' Page, but in my recollection I haven't read a letter from W. Virginia. I do love to read letters from the Christian boys and girls, also those who belong to the church. I belong to the M. E. Church, North, and ask an interest in all your prayers that I may leave footprints on the sands of time. My mother died when I was six years old. I am now eighteen. There were seven of us, two younger than myself, and you may know we had a hard battle to fight. How many of the Christian boys and girls accept Jesus above all things? There was a time in my Christian experience that I thought more of the world than of the Master. These words came to my mind: "For what shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul?" There was going to be a meeting in our church and I began to prepare. I said, "Lord, take me and use me as thine." Now I can gladly say Jesus is all the world to me. Jesus said, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in and sup with him and he with me." Now, we have the privilege of doing what we desire with Jesus, but sooner or later, your soul will be asking, "What will He do with me?" The harvest is indeed great but the laborers are few. Pray therefore the Lord of the harvest that He will send forth more laborers. Every day He calls for volunteers. Who is ready to answer,

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"Here am I; send me?" I wish to be a missionary some day.

Pearl Cooper.

Dear Aunt Bettie: Will you let a little Georgia girl into your happy ring? I have been a reader of The Herald for sometime and like it fine. I live at Manassas, Ga. My father is the pastor of the church there. I go to Sunday school every Sunday. I am in the Junior class. I have one sister living and one in heaven. I have brown hair, blue eyes, and light complexion. Can any of the cousins tell me how many books there are in the Old and New Testaments? and how many pages there are in the Bible? What is the longest verse in the Bible? Who has my birthday, July 9th? We are going to have a revival in a few days, and I hope that many souls will be saved. We had a program on the 13th of June and it was grand. I am in the 6th grade in school. Vinnetta, your letter was grand. I would like to correspond with any of the cousins. My address is Manassas, Ga., Box 36. Zela Mae Jackson, there are 39 books in the Old Testament.

Ruth Kunkel.

## Fallen Asleep.

PENNY.

Mrs. Lucy Penny, widow of the late Daniel Penny, and one of northwestern Ray county's oldest residents, died at her home at the age of seventy-nine years. Mrs. Penny had influenza last winter and had never recovered from her illness, although the immediate cause of her death was heart trouble.

Deceased, whose maiden name was Miss Lucy Carleton, was a native of the state of Massachusetts and had been a resident of Ray county many years. Her marriage to Mr. Penny occurred in 1864. They were the parents of ten children, six of whom survive. Mr. Penny died the latter part of January, this year. The children surviving are I. D. Penny, Millville; Everett C., of Oklahoma City, Okla.; Sam O., of the Millville country; Moses, of Regal; Mrs. Thos. W. Crowe, of Regal; and Mrs. C. A. Dorsey, of the Stet neighborhood. One brother, Alva Carleton, of Oklahoma City, also survives.

Mrs. Penny had long been a member of the Methodist Church and was a devout Christian. During her long years of residence in Ray county she had won the high esteem of countless friends who are grieved to learn of her death and whose tenderest sympathy is extended to the bereaved members of her family.

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Rowena, Ky., Aug. 9-22.

**CHARLIE D. TILLMAN'S SLATE.**  
Kelton, S. C., Aug. 15-21.  
Union, S. C., Aug. 22-Sept. 5.  
Glendale, S. C., Sept. 8-19.  
Indian Field, S. C., via Georgetown, Sept. 22-Oct. 3.  
Andalusia, Ala., Oct. 10-28.

**EARL B. MOLL'S SLATE.**  
Canton, Ga., Holbrook camp Aug. 13-18.  
Thomson, Ga. (White Oak camp) Aug. 20-25.  
Gainesville, Ga., (Lumpkin camp) Aug. 26-30.  
Sharon, Ga., Sept. 5-17.  
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**REV. A. B. ANDERSON'S SLATE.**  
Cullman (Shiloh) Ala., Aug. 4-15.  
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**ORLA MONTGOMERY'S SLATE.**  
Rost View, Ill., Aug. 8-22.  
Indianapolis, Ind., Aug. 24-29.  
Petersburg, Ind., Sept. 26-Oct. 17.

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Hertford, N. C., Aug. 18-29.  
Fort Gay, W. Va., (camp) Sept. 1-12.  
Zanesville, Ohio, Sept. 15-26.  
Home address, 1810 Young St., Cincinnati, Ohio.

**F. J. MILLS' SLATE.**  
Dafters, Mich., Aug. 5-15.  
Delta Center, Mich., Aug. 22-Sept. 5.  
Home address 723 Washenaw St., Lansing, Mich.

**A. F. AND LEONORA T. BALSMEIER'S SLATE.**  
Grand Junction, Colo., July 28-Aug. 15.  
Normal, Ill., (camp) Aug. 19-29.  
Olivet, Ill., (Assembly) Sept. 1-5.

**E. E. SHELHAMER'S SLATE.**  
Carthage (California, Ky.), Aug. 20-29.  
Oakland City, Ind., Aug. 27-Sept. 5.  
Loveland, Ohio, Sept. 6-12.

**G. EDWIN ELLIS' SLATE.**  
Charles City, Ia., Aug. 16-19.  
Pleasant Hill, Ill., Aug. 20-30.  
Home address, University Park, Ia.

**ARTHUR C. ZEPPE'S SLATE.**  
Hilberts Camp, Ill., Address Kampsville, Ill., care J. F. Suhling, August 19-29.  
Newton, Ia., care general delivery, Aug. 31-Sept. 12.  
Campton, Ky., care camp, Sept. 24-October 3.

**REV. H. O. JACOBSON'S SLATE.**  
Viborg, S. D., Aug. 25-Sept. 5.  
Home address, 3602 13th Ave., South, Minneapolis, Minn.

**REV. J. E. HEWSON'S SLATE.**  
Dunkirk, O., Aug. 19-29.  
Open date—Sept. 1-13.  
Vincennes, Ind., Sept. 15-20.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**REV. G. A. LAMPHEAR'S SLATE.**  
Russellville, Ind., August.  
Kinsley, Kan., September.

**REV. ALBERT REID AND WIFE.**  
Tina, Mo., Aug. 17-Sept. 8.  
Busseyville, Ky., Sept. 8, indefinitely.

**R. A. YOUNG'S SLATE.**  
Pearcy, Ark., Aug. 17-29.  
Huntington, Ind., Aug. 31-Sept. 12.  
Permanent address, Wilmore, Ky.

**SLATE OF H. V. CUMMINS AND W. O. STRONG.**  
Green Bay, Wis., month of August.  
Menominee, Mich., month of September.

**H. E. COPELAND'S SLATE.**  
Paton, Iowa, Aug. 22-Sept. 12.  
Sioux City, Ia., Sept. 17-26.  
Open dates—Oct. 3-Nov. 14.  
Beach, N. D., Nov. 21-Dec. 19.  
Home address, 739 20th St., Des Moines, Iowa.

**ARTHUR J. MOORE'S SLATE.**  
Lubbock, Tex., (First Methodist Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.  
Home address, Macon, Ga.

**A. L. WHITCOMB'S SLATE.**  
Delanco, N. J., Aug. 28-Sept. 6.  
Indianapolis, Ind., Sept. 10.  
Binghamton, N. Y., Oct. 3-17.  
Bridgeport, N. J., Oct. 20-24.  
Pontiac, Mich., Nov. 7-21.  
Dallas, S. D., Dec. 5-19.  
Home address, University Park, Iowa.

**JOSEPH OWEN'S SLATE.**  
Hagler, Neb., Aug. 20-29.  
Greenville, Tenn., Sept. 9-19.  
Home address, Boaz, Ala.

**SLATE OF FREDERICK AND ERNA O. NIXON.**  
Chandler, Okla., Aug. 12-29.  
Home address, Wichita, Kan.

**J. B. McBRIDE'S SLATE.**  
Glenview Camp, Ky., (Webb P. O.) Aug. 19-29.  
Home address, 1584 N. Lake Ave., Pasadena, Cal.

**FRED ST. CLAIR'S SLATE.**  
Portland, Maine, May 30-Sept. 30.

**FRED DEWEERD'S SLATE.**  
Hopkins, Mich., Aug. 10-26.  
Cleveland, Ind., Aug. 27-Sept. 5.  
Erma, N. J., Sept. 10-19.  
Home address, Fairmount, Ind.

**JOHN E. HEWSON'S SLATE.**  
Dunkirk, O., Aug. 19-29.  
Open date, July.  
Home address 127 N. Chester Ave., Indianapolis, Ind.

**W. R. COX'S SLATE.**  
Binghamton, N. Y., Aug. 20-30.  
Athens, O., Sept. 3-12.

**SLATE OF EVANGELIST W. R. QUIN-TON AND WIFE.**  
Pensacola, Fla., Aug. 22-Sept. 5.  
Eufaula, Ala., Sept. 10-19.  
Permanent address, Chipley, Fla.

**BONA FLEMING'S SLATE.**  
Wapakoneta, O., (camp) Aug. 19-26.  
Sloan, Iowa, (camp) Aug. 27-Sept. 3.  
Nampa, Idaho, (camp) Sept. 10-19.

**WM. O. NEASE'S SLATE.**  
Denison, Tex., Aug. 29-Sept. 19.  
Home address, Olivet, Ill., No. 48.

**F. W. COX'S SLATE.**  
Burlington, Ia., Aug. 10-29. Care General Delivery.  
May 10 to June 20 are open dates.  
Home address, Lisbon, O.

**REV. O. C. FAIN'S SLATE.**  
Stamping Ground Ky., Aug. 20-Sept. 1.

**W. H. TULLIS' SLATE.**  
Moreland, Minn., Aug. 8-22.  
Permanent address, 320 2nd St., Jamestown, N. D.

**REV. GEO. BENNARD'S SLATE.**  
Bloom City, Wis., Aug. 19-29.  
Clarkton Mo., Sept. 2-12.

**MR. AND MRS. E. A. SHANK'S SLATE.**  
Toronto, O., (Hollow Rock camp) Aug. 18-22.  
Oakland City, Ind., (camp) Aug. 27-Sept. 6.  
Permanent address, 1810 Young Street, Cincinnati, Ohio.

**SLATE OF FREESE AND WATKINS.**  
Millersburg, Ohio, Aug. 19-29. (Care Lloyd Finlay R. F. D.)  
Bethesda, Ohio, Sept. 3-30.  
Canton, Ohio, Oct. 10-31. (3003 9th St.)  
East Palestine, O., Nov. 7-28 (602 Park Ave.)  
Akron, O., Dec. 1-12 (77 E. York St.)  
Permanent address, 2515 Cedar Ave., Cleveland, Ohio.

**P. F. ELLIOTT'S SLATE.**  
Owasso, Mich., camp, Aug. 20-29.  
Kingswood, Ky., camp, Sept. 2-19.  
Oia, Mich., Oct. 22-Nov. 7.  
Ashley, Mich., Nov. 19-28.

**PETTICOED PARTY SLATES**  
Buchanan Mich., (Riverside) Aug. 19-29.  
South Bend, Ind., (First Church) Sept. 5-26.  
Chicago, Ill., (East Side) Oct. 3-24.  
Carleton, Mich., Oct. 31-Nov. 21.  
Jackson, Mich., Nov. 28-Dec. 19.  
Permanent address, Naperville Ill.

**A. H. JOHNSTON'S SLATE.**  
Wichita, Kan., Aug. 19-29.  
Allerton, Iowa, Aug. 30-Sept. 17.  
Permanent address, 800 Princeton St., Akron, Ohio.

**T. M. ANDERSON'S SLATE.**  
Hollow Rock camp, Aug. 12-22.  
Richland, N. Y., camp, Aug. 22-Sept. 5.  
Permanent address, Wilmore, Ky.

**E. J. MOFFITT'S SLATE.**  
Prince George Circuit, Aug. 1-31.  
Coffee Hill, Va., Sept. 1-16.  
Hurlock, Md., Sept. 20-Oct. 3.  
Deltaville, Va., Oct. 3-Nov. 14.

**B. D. AND M. B. SUTTON'S SLATE.**  
Clarence, Mo., Aug. 19-Sept. 5.  
Mexico, Mo., Sept. 8-26.  
Home address, 4232 Castleman Ave., St. Louis, Mo.

**JARRETTE AND DELL AYCOCK'S SLATE.**  
Calera, Ala., Aug. 13-29.  
Florence, Ala., Sept. 3-19.  
Permanent address, Atwood, Okla.

**C. C. RINEBARGER'S SLATE.**  
Alexandria, Ind., Beulah Camp, Aug. 13-23.  
Atlanta, Neb., Sept. 3-19.  
Home address, New Albany Ind.

**C. W. RUTH'S SLATE.**  
Old Orchard, Me. Aug. 18-22.  
Blackwell, Okla., Aug. 27-Sept. 5.

**SLATE OF L. J. MILLER AND O. E. EDWARDS.**  
Enderlin, N. D., Aug. 22-Sept. 25.  
Oakes, N. D., Sept. 2-26.  
LaMoure, N. D., Sept. 29-Oct. 17.  
Fargo N. D., 1st M. E. Church Oct. 14-Nov. 14.  
Fargo, N. D., Broadway M. E. Church, Nov. 14-21.  
Bdgley, N. D., Nov. 28-Dec. 19.  
Home address, 1716 Sweetbrier Ave., Nashville, Tenn.

**THE MACKAY SISTERS' SLATE.**  
Hollow Rock, O., (P. O. Toronto, O.) Aug. 16-22.  
New Cumberland, W. Va.

**WILBUR DIGGS' SLATE.**  
Locust Grove, Va., Sept. 1-12.  
Elberon, Va., Oct. 3-10.

**LELA MONTGOMERY'S SLATE.**  
Enfield, Ill., Aug. 20-Sept. 5.  
Indianapolis, Ind., E. Park M. E. C., Oct. 12-30.

**SLATE OF JACK LINN AND WIFE.**  
Bonnie, Ill., (camp), Aug. 18-22.

**REV. JIM GREEN'S SLATE.**  
Ball Creek, N. C., Aug. 20.

**THE CONNERS' SLATE.**  
Singing Evangelists.  
Greencastle, Ind., August.  
Gibson City, Ill., September.

**SLATE OF G. ARNOLD AND JENNIE A. HODGINS.**  
Drummond, Tenn., Aug. 19-29.  
Curve, Tenn., Sept. 2-12.

**JOHN F. OWEN'S SLATE.**  
Ava, Mo., (camp) Aug. 26-Sept. 5.  
Home address, Boaz, Ala.

**ANDREW JOHNSON'S SLATE.**  
Hollow Rock, (camp) Aug. 12-22.  
Circleville, O., (camp) Aug. 23-Sept. 1.

**A. W. CALEY'S SLATE.**  
Zion, S. C., Aug. 15-Sept. 5.

**E. T. ADAMS' SLATE.**  
Tolu, Ky., (Harrison camp) Aug. 19-29.  
Poplar Bluff, N. C., Sept. 5-19.  
Home address, Wilmore, Ky.

**J. L. GLASCOCK'S SLATE.**  
Normal, Ill., Aug. 20-29.

**L. E. WIBEL'S SLATE.**  
Lynn, Ind., Aug. 22-Sept. 5.  
Montpelier, Ind., care Chester Rigby, Sept. 3-Oct. 3.  
Home address, 317 S. Bennett St., Bluffton, Ind.

**G. F. JACOBS' SLATE.**  
Spencer, Iowa, Sept. 5-26.  
Clinton, Ia., Oct. 1-31.  
Home address, 223 E. 6th St., Duluth, Minn.

**EVANGELIST J. E. WILLIAMS' SLATE.**  
Blackwell, Okla., Aug. 26-Sept. 6.  
Home address, Owensboro, Ky.

**SLATE OF WARNER P. DAVIS.**  
Whitley City, Ky., Aug. 30-Sept. 12.  
Permanent address, Wilmore, Ky.

**BLANCHE ALLBRIGHT AND JEWEL REED.**  
Olin, Ill., Aug. 19-22.  
Clifford, Ill., Aug. 24-Sept. 6.  
Kyle, Mo., Sept. 12-26.  
Poplar Bluff, Mo., Oct. 3-17.

**SLATE OF J. E. REDMON AND WIFE.**  
Carthage, Ky., Camp Meeting, Aug. 20-30.  
Aspen Grove, Ky., Camp Meeting, Sept. 3-19.  
New Richmond, Ohio, (camp) Sept. 22-Oct. 10.  
Hampton camp, Hampton, Ky., Aug. 27-Sept. 6.  
Home address, Brookville, Ind.

**C. W. BUTLER'S SLATE.**  
Burlington, Ia., Aug. 16-29.  
Campbellville, Ky., Sept. 14-26.  
Coast to Coast tour, Oct. 5-May 1.

**JAMES V. REID'S SLATE.**  
Lubbock, Tex., (First M. E. Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.

**JOHN W. COOPER'S SLATE.**  
Kampsville, Ill., Aug. 19-29.  
Permanent address, 114 Park Ave., Binghamton, N. Y.

**SLATE OF A. M. SPRAGUE.**  
Dill City, Okla., Aug. 22-Sept. 6.  
Home address, Ryan, Okla.

**HARRY S. ALLEN'S SLATE.**  
Cheap Hill, Tenn., Aug. 22-Sept. 5.  
Salem Church, Sept. 8-19.  
Alexander, Ga., Sept. 22-Oct. 3.  
Calvary, Ga., Oct. 6-17.  
Home address, Macon, Ga., Route 1.

**SLATE OF W. R. QUINTON AND WIFE.**  
Lake Wales, Fla., Oct. 24-Nov. 7.  
Haynes City, Fla., Nov. 11-21.

**REV. AND MRS. E. O. RICE'S SLATE.**  
Taylor Falls, Minn., Aug. 12-22.  
Curlew, Iowa, M. E. Church, Aug. 26-Sept. 4.  
Ostego, Minn., Sept. 5-15.  
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Aragon, Ga., Aug. 16-29.

**CHAS. C. CONLEY'S SLATE.**  
Quaker Song Evangelist.  
Webbs, Ky., (Glenview Camp) Aug. 19-29.  
Louisville, Ky., (tent meeting) Sept. 11-27.  
Home address, 729 College Ave., Columbus, Ohio.

**O. G. MINGLEDORFF'S SLATE.**  
Warrensville, N. C., Aug. 19-29.

**SLATE OF C. A. DAUGHERTY SINGING EVANGELIST.**  
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**PAUL BRASHER'S SLATE.**  
McHenry, Miss., Aug. 20-30.  
Home address, Oneonta, Ala.

**H. E. CROWDER'S SLATE.**  
Singing Evangelist.  
Sweet Springs, W. Va., Aug. 20-Sept. 15.  
Permanent address, 114 Wyoming St., Charleston, W. Va.

**SLATE OF H. A. LONGINO AND WIFE.**  
Springfield Camp, Ky., Aug. 20-29. Mrs. Longino, pianist.  
Burgin, Ky., Aug. 31.  
Lexington, Ky., (Annual Conf.) Sept. 1-6.  
Open date, Sept. 16-Oct. 6.  
Cleveland, Kansas, Oct. 10-30.

**M. V. LEWIS' SLATE.**  
Fig, N. C., camp, Aug. 19-29.

**M. E. BAKER'S SLATE.**  
Brownsville, Ind., Aug. 8-29.  
Open Date—September and October.  
Home address, 1735 Hall Place, Indianapolis, Ind.

**REV. F. P. McCALL'S SLATE.**  
Open date—Aug. 15-29.  
Open date—Aug. 29-Sept. 12.  
Home address, Jasper, Fla.

**REV. GUY WILSON'S SLATE.**  
Bentleyville, Pa., Aug. 24-30.

**REV. A. JACOBS AND FRANCES U. JACOBS.**  
Knoxville, Ia., Aug. 20-30.

**ORLA MONTGOMERY'S SLATE.**  
Roselairie, Ill., Aug. 10-22.  
Indianapolis, Ind., Aug. 24-29.  
Home address, 1718 S. 10th St., Terre Haute, Ind.

**REV. JOHN A. LINN'S SLATE.**  
Coral, Mich., Aug. 10-22.  
Hopkins, Mich., Aug. 24-29.

**EVANGELIST W. A. ASHLEY'S SLATE.**  
Springfield, O., (camp) Aug. 13-23.  
East Enterprise, Ind., (camp) Aug. 27-Sept. 5.  
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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, Aug. 18, 1920.

\$1.50 Per Year.  
Vol. 32, No. 33.

## THE SECOND BLESSING.

BY THE EDITOR.

**W**HEN Mr. Wesley used the term "Second Blessing" he by no means meant that there are only *two* blessings in the grace and salvation which Christ bestows, but he did mean there were two definite, distinct works of grace involved in the full restoration of a soul to purity, communion, and fellowship with God. One is the regenerating power of the Holy Spirit, involved in the new birth; the other is embraced in the baptism with the Holy Ghost, "purifying our hearts by faith."

The first blessing—regeneration—involves pardon of one's past sins, and the cleansing away of the guilt which accrued because of sins committed. The soul receiving pardon stands justified, and being born again is adopted into the divine family—becomes a child of God. Entire sanctification involves the baptism with the Spirit, applying the cleansing blood and purging out the natural depravity, the indwelling, or natural, sin, restoring the heart of the believer to the original state of purity, as God created it.

God did not create sin; it is impossible that He should do so. No sin went into the original making up of man. "An enemy hath done this." It was Satan who sowed these seeds of depravity and defilement in human nature. This brought the fall, the corruption, and sinfulness of the race. This made the atonement necessary. This led God to give His Son to redeem and bring back to purity of heart and righteousness of life, communion and fellowship with Himself, His creature man, whom Satan had defiled and dragged down into rebellion against his Maker. "Jesus Christ was manifested to destroy the works of the devil," and bring man back into purity of heart, peace and communion with his Maker and his God.

The Lord Jesus Christ is abundantly able to perform the work detailed to Him. He is mighty to save to the uttermost. All devils are subject to Him. His blood cleanseth from all sin. This is clearly taught in the Holy Scriptures. He is able to do exceeding abundantly above all we can ask or think. Those persons who deny the necessity for cleansing do not understand their own corruption, and those who deny the power of Christ to cleanse do not have either a theoretical or an experimental knowledge of the power of Christ. "He is abundantly able to save." All power is given to Him in heaven and in earth. He fills the universe with His omnipotence. His word could calm the roaring sea, His touch could cleanse from all disease. The garments He wore were surcharged with power; the waves of the sea afforded a firm pavement for His feet. A few loaves and little fishes were multiplied in His hands to abundantly feed the hungry multitudes. The grave yielded up its dead at His

command. Legions of devils cowed and fled at His orders. His love is infinite, His power is omnipotent. He is the solution of the whole sin problem. He is our Sanctifier; in Him all fulness dwells. Blessed be His name forever!

Yes, there are more than *two* blessings. There are many refreshings, uplifts and comfortings in the regenerated life, and there are many gracious experiences, lessons, blessings, anointings, and visitations of grace in the sanctified life; but these *two* blessings are outstanding facts in Christian experience, the one involving pardon and the other purifying; the first bringing justification, the second bringing sanctification. These great truths are taught in the Holy Scriptures. They have been experienced by countless hundreds of thousands of earnest souls now in glory and others on their way thither. There is no occasion for apology, excuse, embarrassment or compromise on this subject. Those belated brethren who, with smiling conceit, undertake to brush away these great Bible doctrines and Christian experiences with some remark about "psychology," are too late; the train pulled out before they got here. The ship sailed before they arrived in port. What they need is less conceit and more grace. Moreover, they are endangering their own salvation by attributing the mighty work of the Holy Ghost in His divine baptism, to psychological phenomenon instead of the direct work of the Holy Spirit. They might commit the sin against the Holy Ghost. The fact that they are doctors of divinity—theological teachers—or the pastors of worldly churches, with moving pictures in the holy sanctuary to attract the godless mob, gives them no special favor with God. He will treat them just as He does any other sinner who attributes the work of the Holy Ghost to devils or to psychological and mental conditions worked up by men, evil spirits, or otherwise.

Let the holiness people have no uneasiness with reference to Christ's power to save, and the two great distinct works of grace. Let them hold on to their experience against all men and devils, believe without doubt, live holy, testify humbly but courageously. Let those who will, back down, compromise, condemn the good old methods and try to seek out some more popular way, if they choose, but we have the truth. We have the Lord Jesus. We have the holy Bible. We have the Holy Spirit sanctifying and witnessing. We have full salvation for the present and heaven for all eternity. Let those who will, ridicule and find fault, but let the holiness people keep steady on their way without fear or compromise for one moment. God is with us. This does not mean for a moment that we shall separate ourselves from our brethren, be unneighborly, boastful, or self-righteous; but it does mean we shall be uncompromising, unswerving, and fearless in testifying to the cleansing blood of the Lord Jesus Christ, as a second, distinct work of grace, purifying our hearts. Come to think of it, there is a great demand in this world for just such people—people who know God in a full salvation, and are not ashamed of it, and are willing to suffer for truth's sake. Let us rekindle the fires of the Holiness Movement throughout this nation and press the work as never before for the conviction of sinners, the conversion of penitents, and the sanctification of believers. Let those who will, try to dodge and brush away the whole matter with a jumble of words about "modern" psychology. They must meet God at the Judgment.

### The Progressive Movement In Methodist Theology.

**I**N the *New York Christian Advocate* of July 29, there appears an article by Raymond H. Huse. Mr. Huse asks the question, "Does the Progressive Movement in Methodist Theology tend to Unitarianism?" The writer goes on to show what Unitarianism is, and then gives the "central teaching" of evangelical Christianity.

We do not especially like his definition of the incarnation. One is not clearly convinced that he believes in the Virgin birth, and yet, it may be that he does; but in these times of controversy on that subject the writer should make himself very clear.

In giving us a definition of what "The Progressive Movement in Methodist Theology" is the writer says, "It functions in three particular ways: First, in the study of the Scriptures. Recognizing the fact that the books of the Bible were written by human pens, albeit under divine direction, it expects to find them like the river of Acadia, 'darkened by shadows of earth, reflecting the image of heaven.' In looking for the element that is merely human and to separate that from the spiritual message or significance of any particular book, it studies carefully and fearlessly the times, the surroundings and the methods of thought of the author, refusing to ascribe to God any sentiment or any deed that in the light of the teachings of Jesus is unworthy of Him." In other words, the writer admits that there is a "Progressive Movement in Methodist Theology," and the *progressives* have certain notions about God; perhaps as many varied notions as there are progressives, and they propose to bend, twist, and bring the Holy Scriptures into harmony with their notions.

(Continued on page 8.)



# The Black-snake Whip and the Curry Comb.

Rev. Andrew Johnson, D. D.

## THE CURE FOR WEAK-KNEED CHRISTIANS

**I**N the book of Hebrews we get a very clear description of half-way, hyphenated, weak-kneed Christians. Hence it is contrary to these and other Scriptures to assert that "If anyone is a Christian at all, he is a full-fledged, out and out, whole-souled Christian." No one of course can be a sinner and a Christian at the same time. Yet one may be a Christian and not be a strong, robust perfect Christian. John Wesley spoke of the "weak children" of God.

The Hebrews addressed in the epistle by that name were Christians, converts from Judaism. They had accepted Christ and were saved from their sins. Yet there lingered an element of the old order, the innate, original sin. They were hyphenates. They were not exclusively Hebrews nor entirely Christians. They were Hebrew-Christians. They had the double name connected by the hyphen. Their weak-kneed state is very clearly and forcefully portrayed by the following references and ramifications in the book of Hebrews:

1. They had a lingering element of unbelief in their hearts. (Heb. 3:12). The apostle calls it "an evil heart of unbelief." The Bible elsewhere speaks of an heart and an heart—a double heart, a double soul. (Ps. 12:2; Jas. 4:8). While they had been given a new heart, yet the stony heart had not been removed. (Ezek. 36:25, 26).

2. *Dull Ears.* "Ye are dull of hearing." (Heb. 5:11). The first commandment is, "Hear O, Israel." "If you will hearken diligently unto the voice of the Lord." We must be able to hear the softest whisper, the faintest echo. The sinner is deaf or at least turns a deaf ear to the calls and commands of the Lord. "They are like the deaf adder that stoppeth her ear." (Ps. 58:4). "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." (Mark 9:25).

The weak-kneed Christian is not deaf like the sinner, nor keen-eared like the sanctified saint, but is *dull* of hearing and slow to respond.

3. *Arrested development—the baby-hood state.* They ought to have been teaching, but they were still in the primary department. They needed the milk. They were babes. They were unskillful in the word of righteousness. They could not partake of the strong gospel meat. For strong meat, says the author, belongeth to them that are perfect (not full age as it is in the Authorized Version). (Heb. 5:12-14).

4. *Weights.* These hyphenated, weak-kneed Christians were commanded to lay aside every weight. There are many weights and hindrances to impede the race of this type of religious professors. They are weighted down with farms, houses, temporal affairs, jewelry and a lot of things first and last. "Ye must, ye must unload" is the proper injunction for them. They will have to shell down the forbidden incumbrances if they expect to win the prize at the end of the Christian race. (Heb. 12:1).

5. *The euperistatin or closely-clinging sin.* The sin which doth so easily beset. This is not the up-setting sin as the old colored man called it. No, it is not some external habit or actual sin. It is none other than the old original inbred sin—the Adamic nature, left in the heart of the converted. It must be laid aside, not suppressed, but expressed. This is the chief cause of the weak-kneed condition.

6. *Hands that hang down.* This is another accompaniment. When Moses' hands were upheld by Aaron and Hurr, Joshua won the victory in the valley below. Strengthen ye the weak hands. The hands of many church

members are so weak they can not lift them up on a proposition in a revival. They cannot join David's chorus and clap their hands. (Ps. 47:1). This would shock their modest souls beyond recovery. Their hands hang so limp and low that often they cannot raise them to their pockets when a collection is being taken. They cannot run and shake hands with a stranger who happens to be at church. They need more than religious Delsarte and Calisthenics.

7. *Lame feet.* Worse and more of it. "Make straight paths for your feet, lest that which is lame be turned out of the way." (Heb. 12:13). The flat-footed soldier was rejected in the recent war. The Bible has much to say about the feet. He maketh my feet like hinds' feet. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Rom. 10:15). Here is where the spiritual lesson of foot-washing comes in. The feet come in contact with the earth. They stand for character. Our earthiness refine. The foot-washing was a second washing. (John 13:10). It is a good type of the second blessing.

8. *Roots of bitterness.* The shoots of sin were gone, yet the roots of sin remained. The tree of actual transgression was cut down, but the old stump was still there. There was need of a gospel dynamite to blow up this obstruction.

9. *Feeble Knees.* Yes, here we have the weak-kneed condition specified. (Heb. 12:12). Confirm the feeble knees. This would be a confirmation service sure enough. The weak-kneed Christian needs to be confirmed, but not in any formal way as a pompous ceremony in high church rituals. Some church professors have such weak knees that they cannot walk to church, but they can walk to the movies all the same. Some are so weak they cannot stand up when a general proposition is made by the evangelist.

Now we have—no, not we, but the Bible—described the general ailing condition of the weak-kneed Christian. But what is the remedy. Let us first notice some false remedies which have been prescribed:

a. Join some other church. A change of church relation. Some prescribe this superficial remedy. A mere change of pews, a mere exchange of churches will not reach the source of trouble. No doubt some people are in the wrong pew in the wrong church. Others are in the right church but wrong pew. Some change on this line would not hurt. Yet this is not the Bible remedy for the weak-kneed condition.

b. *Work, Work, Work!* Take more exercise. Some Doctors of Divinity recommend this kind of procedure as a remedy. But sick folk are not very good workers. Some people need the hospital more than the field of labor. It is a great thing to be a worker in the vineyard, but we must be well and well prepared to do efficient service. Mere work will not remove the cause of the weak-kneed affliction in the church.

c. *More play.* This recipe is also given. Children need play. All need recreation. Yet it will take more than play to straighten out these hyphenates. The church supper, the pool table, the Institutional Church, will not effect a cure. They will only make things worse.

d. *Strong will power.* *New Thought.* Neither will Christian Science, will power nor New Thought reach the spot. For awhile one may deceive himself and think he is better; the old trouble remains. Instead of New Thought curing the old trouble it will bring new trouble. New Thought equals New Trouble.

e. *Death will do the work,* the ultra-Calvinistic doctors assure us. But death is an

enemy. We cannot confidently look to the King of Terrors to relieve the soul of the closely-clinging sin and its inseparable accompaniments. Death is the separation of soul and body. What we are searching for is something to effect the separation of sin from the soul.

The same book of Hebrews that shows up the weak-kneed state will likewise point to the only sure remedy. Here it is. Go on to perfection or be carried on to perfection. (Heb. 6:1). "Follow peace with all men and holiness without which no man shall see the Lord." (Heb. 12:14). "The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever." (Heb. 13:20, 21).

## Combating the Quacks Continued.

By J. O. J. Taylor.

Today Dr. Reid called me and told me that he had another interesting case in the men's ward. I went with him, and saw the sight that you will see in this picture. Then I got the following story:

The patient was a Korean man, who stated that he was fifty years old. Eight days ago, he said that he had had a large sore on his chin. This had been opened by a Korean Doctor—or quack—who stuck a needle into it. The needle not having been sterilized, left a large sore. But the right leg told the story of the quack in its truest details. The leg had gotten very sore, and had given him much pain. It was probably caused by some inflammation of the leader, as he stated that it had pained him from the hip joint all the way to the knee joint.

He stated that he told the Korean Needle Sticker where the pain was, and the following treatment was applied: At each place that the man placed his hand, designating a sore place, the Korean Needler built up a little wall around the place, using wet flour, or flour dough to make the wall. There were five places, all of which can be seen in the picture. Then in each little walled up place, the Needler placed oil and set fire to the places. As a result, there are five places on the limb where the flesh is absolutely cooked, and Dr. Reid stated that it would in all probability all fall away from the limb.

I think sometimes that many of our people at home think like I did before I came to Korea—that such customs as these were among those superannuated customs that the early missionaries found in their first trips, but that there surely was nothing like that going on in the world now. I really thought that, and I was on the mission field for some months before I would be persuaded that it was really a custom that was still followed.

There are, however, three cases in the men's ward here now, and this is no unusual time. Dr. Reid says he has seen so many that they are a perfectly familiar sight to him.

In Korea, we have a great opportunity to correct these evils if only we had the workers. The following plan has been successfully tried in many cases—the plan of sending a minister and a physician on a tour of the circuits, letting the doctor tell of such evil and vicious practices, and the minister preach. The results of such work were fine—but we are so short on workers that we cannot continue the plan.

Could there be any greater field for our physicians and nurses to make their lives count for most?





# Christian Perfection.



Miss Minnie Evans.

## PART II

### HOW TO OBTAIN IT.



IN man's nature lies far deeper than his actual transgressions—the things he actually commits—and can almost as quickly repent of, are but evidences of that corruption Satan planted in his very nature when man fell. In its hidden parts sin is a "root trouble," an evil principle within, inbred in the very nature, and man's deliverance from it is an absolutely hopeless task unless God works. So terrible and black is it that God foreseeing its presence in the heart said, "The heart is deceitful above all things and desperately wicked, who can know it?"—Sin has been likened to the disease of "leprosy," with no cure save from a supernatural power. In God's sight we are vile, filthy and every whit unclean, but praise His name forever! it was never intended for us to remain so; the same eye that recognized our depravity, also "made a way of escape," for "we were chosen in Him before the foundation of the world, that we should be holy and without blemish before him in love."

We might well tremble when we consider what is involved in Christ's words, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." It is God's will to have us holy and perfected in love, for He says, "Be ye holy, for I am holy."

Many are consoling themselves with the thought that their own acts, (righteous in their own sight) will be sufficient to gain admittance into that future state, (whatever they may consider it to be), but for two centuries, God has been thundering from His own eternal word, "Be ye therefore perfect even as your Father which is in heaven is perfect," and still men go heedlessly on, taking no time for repentance and godliness.

Do you not think, dear friends, that just plain good old-fashioned common sense, would cause us to take no chances, but make "our calling and election sure," while we have time and opportunity, and God's Spirit strives? Oh! that you might see the wonder and glory of it all—a mighty and loving God leading us to seek Him with a godly sorrow for sin, by which we make confession, and through faith, acknowledge His dear Son as our Savior; and then to enable us to still further see the need of a greater likeness to Him, He puts a hungering and thirsting in our souls that will not be satisfied until we are filled with His fullness. May God grant to put within us an earnest longing for that liberty in Christ Jesus which is rightfully ours. It is indeed a wonderful experience and state of grace for which we increasingly praise God. Assured that He has more for His children than the ordinary Christian usually possesses, we should eagerly ask, "Lord, that I might be made whole," and with Charles Wesley pray,

"Oh! for a heart to praise my God,  
A heart from sin set free,  
A heart that always feels thy blood,  
So freely spilt for me.  
"A heart in every thought renewed,  
And full of love divine,  
Perfect, and right, and pure and good,  
A copy Lord of Thine."

The normal Christian soul will at some time find itself, after having experienced a consciousness of full acceptance with God, and walking in all the light possible, have a realization of a fuller and deeper need of cleansing. Something will seem to distress and disturb, and peace with God will seem to

come and go, and a condition will seize the soul that cannot be well defined or understood. And if at this time we are willing to recognize the Holy Spirit's effort to guide and lead us into all truth, happy indeed will we be. Instantly as obedient children we shall have an intense longing and desire to be rid of any semblance of evil, and to possess the experience of "perfect love," which eternally satisfies, and gives evidence of God's abiding presence.

To obtain this "perfection" means, "presenting the body a living sacrifice, holy and acceptable unto God, which is but a reasonable service,"—nothing less than a full and perfect consecration is required, God has never asked anything less. A full and complete abandonment on our part to His will, known and unknown, will surely bring His approval.

However steady and even rapid our development in the Christian graces may have been, and to whatever height we may have attained in growth in grace, this normal and healthy condition of the soul, (which should characterize every child of God), should not be confused with a definite, distinct and instantaneous work on God's part. An increasing growth in grace only fits us for receiving "the more excellent way." We shall continue to grow in grace as long as we reside in bodies subject to trials and temptations, but we are better prepared to grow and mature when rid of that hindrance and bias in our natures.

We obtain the experience of "Christian Perfection" by a definite act of faith. When fully convinced that God has such an experience for us, we bring our gift, our *all* to the altar, and by faith and absolute trust in God's word to fulfil His word, we "look unto Jesus the author and finisher, (or perfecter) of our faith," and receive Him in a sense never experienced before.

It is a work or act always subsequent to regeneration and a fully justified state. As we are justified by faith through the saving blood of Christ, so too are we sanctified wholly, or perfected in love, by a further act of faith in the power of Christ's blood to thoroughly cleanse and purify. The last remains of inbred sin being destroyed, the Holy Spirit witnesses to it, and gloriously and triumphantly we shout God's praises for the marvelous manifestation He makes of His goodness and power. We must never lose sight of the fact that the Holy Spirit has been trying to lead from the very moment of conversion and regeneration into this very experience. May God grant unto us a fuller understanding of "His riches of grace" and fill us with all of His fullness. And may God forbid that we should sin against Him by refusing to believe His word, and failing to measure up to the full Christian standard, contained in the words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

## The Need of the Hour.

C. Edwin Bugbee.

The need of the hour calling for strict economy in everything is directly responsible for the brevity of this article. A word to the wise is sufficient and it is to the truly wise and faithful shepherds of the Lord's flocks everywhere that I make this timely, strong and urgent appeal in behalf of a blind world and a slumbering Zion.

Up to the time of this writing, so far as I know, little has been done by way of solution. I think we are all fed up on this investigation—agitation—newspaper-nausea. The public press having canvassed that scope thoroughly I feel free to deal only with the solution.

According to the prophetic word of Revelations 6: 5-8, and also the daily papers, a black threatening cloud of imminent famine following in the wake of the late war is slated for the U. S. A. The world having thrown up its hands and offering no means of escape, I lay bare the following for your consideration. The U. S. Post Office Dept. recently sent out 200,000 questionnaires to the rural districts seeking information with regard to the H. C. of L. Thousands replied daily to this effect:—"Our boys and girls have gone to the city in quest of pleasure, short hours and big wages. We cannot afford to pay city wages out of the present small farm profits; consequently we will plant only enough to supply ourselves and let the rest of the world go by."

In view of the fact that the wheat acreage of last fall was 11,000,000 acres less than the year before with no reliable figures for this year's planting, coupled with the universal "don't care spirit," the I. W. W. and the Bolsheviks, it looks as though the whole solution rests with the Church; and since "Ye are the salt of the earth" with all the preserving qualities, let every Minister in every pulpit preach the Gospel of "back to the land" and call for recruits to fill the deserted ranks of the one-time producers of food, thus co-operating with our Government in relieving the congestion of our big cities in solving the help problem, by becoming producers instead of consumers only. Washington said, "Agriculture is the foundation of all industry." Production will first have to overtake consumption before the H. C. of L. will ever be permanently affected.

The church will probably be reluctant to take up with this new phase of Gospel Agriculture, it not being mentioned in the "Faith of our Fathers." We would all do well to remember that the Lord taught us to pray, "Give us this day our daily bread," and that faith without works is dead.

Come on! Let's pray God to give the city churches a revival of "Back to the Land" and the country churches a revival of "Stick to the Land."

The church has it in its power to directly or indirectly reestablish normal conditions in the country, without which we in the city cannot long endure.

Let every real-blooded, one hundred per cent American, who has taken the name of Jesus, arouse himself to legitimately scare into commission every last mother's son of the "don't care" class to get busy on this agricultural foundation, thus affecting a panacea for the chronic H. C. of L. and also forestalling the otherwise sure famine of two years hence.

How can we as keepers of the flock excuse ourselves of the crime of willful murder of our wives and children, by starvation, and call it transitory negligence when we have such preponderous evidence of the onrushing tide of nation-wide famine.

O, where is another Paul Revere  
To again make famous our day and year,  
Ready to ride and spread the alarm  
To every city, village and farm,  
That Uncle Sam's folk be up and to arm.  
For the fate of our nation is shaping to-night,  
By the action the churches will take in this fight.  
Here's to the land.

Don't fail to take advantage of the opportunity given you on page 16, to scatter the good news of full salvation in homes where it is not going. If our reading proves what we are, should we not make an effort to get good wholesome literature to the people.





# Deeper Yet! A Plea for Deeper Piety.



Rev. G. W. Ridout, D. D., Corresponding Editor.



WHEN I was up on the battlefields of France and my regiment was going in towards the front I had some experiences in the dugouts on the St. Mihiel and Argonne fronts. We did not have to make those dugouts however, the Germans did that, and all we had to do was to occupy them as we came up to them. Some of those dugouts were great affairs, deep and immense. When I got down into one of them when night came on I felt almost as comfortable as one could feel out in the S. O. S. No matter how much we may be shelled during the night or how heavy the shells might be that the enemy put across they could hardly penetrate those great German dugouts constructed as they were of iron and cement and built with the idea of standing the heaviest artillery attacks. Now, often in those dugouts the Lord would preach to me from the text found in Jer. 49:30, "Dwell deep." Many a time was a sermon preached to me on *dwelling deep in God*, and I find in these days as I go through the land preaching in the camp meetings the great need of a deeper work among God's people. In many places things are very superficial, there is no depth of devotion or piety. There has been much reliance upon organization, plans, etc., (and much dependence on great preachers); there is not sufficient humility of soul, that clinging to God, that fervency of spirit, that glowing love, that urgency of prayer, that deepness of piety which ought to characterize the people of God.

We stand in need of going deeper yet! I do not wish now to cast any reflection on the work of God already done in the soul in pardon and purity and holiness. We must continually praise God for these things, but I am constrained to believe that many forget that the holy life is a progressive life and that if we do not progress in holiness we shall retrograde and drop back into formality, into a dry profession and into a stale experience.

The holy Bramwell of early Methodism who seemed always going farther up into the delectable mountains of God wrote once these words: "Justification is great, to be cleansed is great; but what is justified or the being cleansed when compared with this being taken into himself? The world, the noise of self, all is gone; and the mind bears the full stamp of God's image. Here you talk and walk and live, doing all in Him and to Him. Continual prayer and burning all into Christ, in every house, in every company, all things by Him, from Him, and to Him. If things grow slack, Satan suggests 'Nothing can be done.' I answer, much may be done! Plowing, sowing, weeding, pruning may be done; and these will give us hope of a blessed harvest. Go on, do all in love; but go on; never grow weary in well doing."

I carry with me in my travels an old John Wesley hymn book which I ever and anon read with prayerful delight. (In our present hymnal some of Wesley's best hymns are omitted, I am sorry to say). Let us listen whilst Charles Wesley sings:

"Now then, my God, thou hast my soul,  
No longer mine, but thine I am;  
Guard thou thine own, possess it whole,  
Cheer it with hope, with love inflame;  
Thou hast my spirit, there display  
Thy glory to the perfect day."

John Wesley, at one time, was requested to give his testimony or experience up to the present moment. It is well known that Wesley was very laconic, he was short and terse and crisp. This was the testimony he gave:

"Jesus, confirm my heart's desire,  
To work and speak and think for Thee;

Still let me guard the holy fire

And still stir up Thy gift in me.

"Ready for all Thy perfect will,

My acts of faith and love repeat,  
Till death Thy endless mercies seal,  
And make the sacrifice complete."

Again we hear Charles Wesley break out in ardent desire:

"Eager for Thee I ask and pant,  
So strong the principle divine,  
Carries me out with sweet constraint  
Till all my hallowed soul is Thine,  
Plunged in the Godhead's deepest sea,  
And lost in Thine immensity.

"Come then, my God, mark out Thine heir,  
Of heaven a deeper earnest give;  
With clearer light Thy witness bear,  
More sensibly within me live;  
Let all my powers Thine entrance feel,  
And deeper stamp Thyself the seal.

"Thee let me drink, and thirst no more  
For drops of finite happiness;  
Spring up, O well, in heavenly power,  
In streams of pure perennial peace;  
In joy that none can take away,  
In life which shall forever stay."

We are in a time and age when the tendency is towards the unreal, the transitory, the superficial, and we are alarmed at the growing superficiality of the religious and so-called spiritual people. Many are resting in past experiences. They seldom testify to some new experiences and developments in the spiritual realm. Many are effervescent, they can shout and shriek, and carry on, but there is no depth of spiritual life and power, and their prayer life is very deficient. I feel what we want all along the line is a breaking up before the Lord—a humbling of ourselves.

That great evangelist Charles G. Finney, used to say that he needed frequent breakings up in his soul—if he went very long without it he would go dry; he said: "Unless I had the spirit of prayer I could do nothing. If even for a day I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency or to win souls by personal conversations. I found myself so borne down with the weight of immortal souls that I was constrained to pray without ceasing. I cannot tell how absurd unbelief seemed to me and how certain it was in my mind that God would answer prayer—those prayers that from day to day and hour to hour I found myself offering in such agony and faith. My impression was that the answer was near, even at the door."

An eminent writer of long ago asks, "What is the remedy for this fitful, periodic piety, this disgraceful alternation of revival and declension, of foaming fulness and fitful dribble of August drought? Did God decree that His people should run low like summer brooks, and is this the normal condition of the church which Christ redeemed unto Himself? Is there not a divine fulness which can keep a believer always full to the brim, and can make the Church as steady in its flow as the majestic currents of Niagara?"

Now it must be admitted that we have in our days a good deal of "foaming fulness and fitful dribble of August drought," and I have found some of it right in among our holiness people. We need to recognize it, not deny it, where it exists, and then proceed against it by striking new wells of water and tapping anew the boundless resources of grace. We need to be on the stretch for the "deeper yet" blessing; deeper into love, power, unction and the deeper things of God.

In Madame Guyon's life she tells us of a point in her experience where she lost all "created supports" and fell into "the pure divine." She writes thus: "When I had lost

all created supports and even divine ones, I then found myself happily compelled to fall into the pure divine, and to fall into it through all those very things which seemed to remove me farther from it. In losing all the gifts with all its supports I found the Giver. In losing the sense and perception of Thee in myself, I found Thee, O my God, to lose Thee no more in Thyself, in Thine own immutability. O poor creatures, who pass all your time in feeding upon the gifts of God and think therein to be the most favored and happy, how I pity you if you stop here short of the true rest and cease to go forward to God Himself."

Madame Guyon here touches on that aspect of Christian experience of which Wesley sings:

"Thy gifts alone will not suffice,  
O let Thyself be given;  
Thy presence makes my Paradise,  
And where Thou art is Heaven."

In conclusion permit me to insert a portion of a letter recently received from a preacher whom I met at one of the camps this summer. This preacher seems to be on the stretch for the "deeper yet" life in God and writes:

Dear Bro. Ridout:

"For several months my heart has been hungering for a fresh outpouring of the Holy Spirit and I have been seeking for it. That is why your messages so touched me; they seemed to be right along the line in which God has been leading me. The sermon from Matt. 11:12, and especially the one on the last Sunday morning, 'Do we need another Pentecost?' were richly blessed to me by deepening the hunger on my soul. I think you struck the root of the trouble when you asked, 'Are we willing that if need be the Lord should give us a severe wrenching to get us to take hold and advance as we should?' I realize that we need the holy violence of Matt. 11:12, and I also confess that I have not got it.

"If I know my own heart I believe that I am willing that God should put me through any experience He may see that I need to teach me the lesson required. I say it tremblingly because I know by experience what it means to 'utter anything before the Lord.' He takes us at our word.

"I want the holy violence of David Brainerd, of Sammy Morris, of those who have moved heaven for their own souls, and for the souls of others. I covet to know how to pray 'the effectual, fervent prayer' of James 5:16."

## Our Fifty-Cent Proposition.

Many friends are taking advantage of THE HERALD's proposition to place it in the hands of their friends. The time for securing the advantage of this offer will soon be past, so we urge those who love the doctrines and principles for which the paper stands to avail themselves of this opportunity to help spread scriptural holiness. Secure some subscribers, or else, send in the names and addresses of friends with some of your tithe money to pay for same.

Faithfully your brother,  
H. C. MORRISON.

## Rev. H. C. Morrison's Slate.

Red Rock, Minn., P. O. (Newport, Minn.)  
June 29-July 5.  
Mountain Lake Park, Md., July 7-12.  
Douglass, Mass., July 17-27.  
Sychar, O., (Mt. Vernon, O.) Aug. 5-15.  
Olin, Ill., Annual Conference, Aug. 19-24.  
Findlay, O., Aug. 25-29.





# The Day of His Preparation.

Charles Henry Cooke.



**I**N Nahum 2:3 and 4 we read these words: "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."

The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

The Prophet Nahum, in all probability, had never seen a spoked wheel, he had never seen a chariot with springs, he had never seen a good method of illumination, and yet he could and did describe the vehicles crowding the broadways of every modern city and rushing along the roads in almost every land.

The automobile business is the wonder of the past twenty-five years. Consider the insurance on automobiles and risks connected therewith, the premiums amounting to about one hundred and fifty millions of dollars. It is estimated that two million new automobiles will have been produced in the present year before it ends.

The vision of Nahum was not limited to the automobiles; it surely included the trolley cars and the steam trains for he wrote, "the fir trees shall be terribly shaken." Certainly trees have been terribly shaken, if not those that we call fir trees, to provide ties or sleepers and posts for both the trolley and steam railroad construction of the last few decades; then Nahum continued,

"He shall recount his worthies:  
They shall stumble in their walk;  
They shall make haste to the wall thereof,  
And the defence shall be prepared."

The prophecy of Nahum had immediately to do with the destruction of the ancient city of Nineveh, but the vision went much beyond the events of that time and must have included these events of our own days that have to do with one of the most important forms of modern transportation. Isaiah 18:2, where "vessels of bulrushes" should be changed to "vessels or ships that drink up water." To get the true meaning of the original word used by the prophet in his prediction of England, and the steam-ships she now has and will soon use to take the Jews back to their ancient home land is a prophecy of another of the important means of modern transportation. Then in Isaiah 60:8, there is a prediction of the modern airship and aeroplane given us in these words: "who are these that fly as a cloud, that go as doves to their windows?" This was said in reference to the time when should be fulfilled these words, "Surely the Isles shall wait for me, and the ships of Tarshish (GREAT NAVAL POWER) first to bring thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

This prophecy of "these that fly as a cloud," and "that go as doves to their windows" coming into the mind of every one that knows that it is in the Bible whenever a number of airships or aeroplanes are seen floating in the firmament "like clouds," or returning to their hangars "as doves to their windows," and here we have another important means of modern transportation predicted so many centuries ago.

In Isaiah 66:20, we have a prediction of other means of transportation, horses for the strong, chariots for the women and children, litters for the sick, weak and crippled, mules for any that cannot afford horses and carriages and then probably an invented word produced by the prophet from two Hebrew words *Kuhr* which means *FUR-*

*NACE* and *Karoth* which means *COTTAGES* and in the fulfillment of the prophets "Furnace-Cottages" we have the fourth important modern means of transportation, the locomotive, as the "furnace" and the "cars" as the "cottages." If the reader thinks that this is far-fetched let him please think out a better explanation of the prophet's "furnace-cottages" and explain how Isaiah came to use a special term to describe one of the means by which the people of Israel were to be carried back to the Holy Land which so wonderfully describes the modern railway train. Thus in these prophecies we have the four modern means of transportation of people and goods predicted in connection with the return of the Jews to the Holy Land:

1. The steamship, the invention of which made necessary the continual drinking or pumping up water to cool the condensers. Isaiah 18:2.

2. The airship and aeroplane with their hangars constructed like gigantic pigeon houses. Isaiah 60:8.

3. The steam engine or locomotive with its train of carriages, literally a furnace on wheels, followed by a lot of things that must have seemed to the prophet if he saw them in holy vision like a lot of swiftly moving cottages. Isaiah 66:20, where the word which has always been a puzzle to the translators, is rendered in the Authorized Version as "swift beasts," and in the Revised Version as "dromedaries" in the margin, an English translation rendered it as "swift moving vehicles." But the writer discovered by the use of Young's and Strong's, Concordances, that an exact literal translation is "furnace-cottages," which any reader can verify by remembering that a slight change of a vowel point would change that part of the word, *Kir*, as given by Young's to the word *Kuhr*, meaning "Furnace". Young's and Strong's both agree that the word *karoth* means *Cottages*. Translating the original word as "swift beasts" or "dromedaries" was certainly a mistake, the only reason being that there is a Hebrew root which means to *dance!!!* When Isaiah wanted to write about dromedaries he used an entirely different word from this *KUHR-KAROTH*, and this word is used nowhere else than in Isaiah 66:20.

4. The automobile and trolley cars of Nahum 2:3 and 4. Nahum predicts that these chariots like flaming torches, are to rage in the streets, and jostle one against another in the broadways, and run like the lightnings, and seem like torches "in the day of His preparation." Some commentators have wandered all over the Bible and other books to find out just the person that that personal pronoun "his" in the statement "the day of his preparation" refers to. The most favorably received explanation is that it means the Lord, Himself, and that the day of His preparation means a sort of antitypical sixth day because the sixth day was, and still is, the day of preparation of all Sabbath keepers, Jew or Christian; it is therefore explained that this day of preparation will be a period just prior to the beginning of the great and terrible day of the Lord; but this is not so, for in the commencement of the third verse of the second chapter of Nahum, just prior to the statement, "the day of his preparation," we read these words:

"The shield of his mighty men is made red. The valiant men are in, or under scarlet." Then in the first verse of the same chapter we read these words: "He that dasheth in pieces is come up before thy face."

We still must go further back for the antecedent of these personal pronouns. We need not go back quite so far as the twelfth chap-

ter of Daniel; we can leave that for those who, consciously or unconsciously, desire to camouflage the real prediction of Nahum, but we must go back to the eleventh verse of the first chapter of Nahum where we find these words: "There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor." Here we have a prediction of the last Assyrian, pre-eminently, "The Assyrian."

When Nineveh was destroyed, and the Assyrian Empire ended forever, the territories and peoples of the Southern half of that empire passed under the yoke of the Neo-Babylonian Empire, but the territories and peoples of the Northern part of that ancient Assyrian Empire and of the ruling mighty city of Nineveh have developed into modern Russia.

In Ezekiel 38:1 to 13, it is predicted that "after many days" and "in latter years," a great leader should arise in the land of Magog and be the ruler of Rosh, (Russia) Meshech, (Moscow) and Tubal. Tubal was the father of the Tibereans, (Tobolsk and Siberia). This leader is to be "one that imagineth evil against the Lord, a wicked counsellor," for he is to lead the nations in their attempt to blot the nation of Israel out after it has been restored to the Holy Land, this attempt being predicted in Ezekiel 38 and 39; and the evil thought that he is to think is foretold in these words,

"I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling *without walls*, and having *neither bars nor gates*, to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and much goods, that dwell in the land."

The automobiles, trolley cars and so forth are here almost in every land under the sun, six or seven millions of automobiles in these United States; and over in Russia there is in preparation a new cult, or fanaticism, (or religion if you please) that is following in the steps of Mahommed and his followers, death or Karl Marx, death or the Soviet, death or Communistic Anarchy, it is potentially universal already, but in Russia it has become the strongest military power on the earth; is gathering momentum and size like a snow slide down a mountainside, and it is under the *scarlet color and the red flag, or device according to the prediction of Nahum the inspired prophet of the Lord God Almighty.*

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# Encouraging Messages from Our Great Army of Workers

## Atwood, Oklahoma.

We are now in a very fine meeting with the Newburg church. We have a very large attendance, and interest fine. Sunday night was a time long to be remembered on account of the presence of the Lord in our midst. There have been about one hundred at the altar, and the end is not yet. Some twenty or more have found pardon or purity. Pray for us, that God may manifest Himself to the people and souls will find the "pearl of great price."

Faithfully,  
F. R. MARGAN.

## Mobley Camp Meeting.

We had a good old camp meeting at Mobley. Brother B. F. Sheffer did the preaching, and it was well done. He had his good wife and two boys with him. He has gone to Amity, Ark., to take charge of a church.

There were a number saved during the meeting. The last Sabbath was a great day. We shall always remember the testimonies of the saints, as they spoke of the love of God in their hearts. We hope to meet them again in July, 1921. May the Lord bless the good people of this camp. The workers were B. F. Sheffer, J. J. Smith and wife, and Miss Bessie Curry. A number of fine helpers came to our assistance the latter part of the meeting, among them, Brother Tom Copeland and wife, Luther Riley, T. B. Edwards, and others.

We begin at Kirksey, Ky., August 2, and will run for fifteen days, then to Hurricane camp, near Tolu, Ky.

J. J. SMITH.

## Buckhart, Missouri.

We are in the fourth week of the meeting here at Buckhart. The Lord has stood by us in every effort to bring the gospel to this people, and there have been about fourteen conversions and two sanctifications, and the outlook for future is good. The battle has been a hard one but our God has helped us and given us a few souls.

Our dear Brother Pigg has stood by us with his prayers and presence. He is a fatherly man, and we cannot be the same after having met him. Misses Mick and Wallace, teachers of the Ozark Holiness Academy, have been blessed of God, and have rendered excellent service in the meeting.

I go from here to Rogersville, Mo., to assist the Grigg Brothers in a camp meeting. Join us in prayer for this Ozark region; this is a needy field.

As ever yours in Jesus' name,  
T. F. EVANS.

## Estherwood, Louisiana.

The Ebenezer camp closed its annual meeting Sunday night, July 11, Bro. and Sister Irick as evangelists with local workers. God's power was manifested in a remarkable way. Great crowds from beginning to close. Notwithstanding bad weather, people came from far and near. At night there were large crowds to hear the gospel and Brother and Sister Irick did some last-ing preaching. The power of God was felt and many were saved. Backsliders were reclaimed, sinners converted, and believers sanctified. It was reported 150 in all. God's work was greatly revived.

There was no trouble in raising money. The committee got all they asked for to pay the expenses. The Ellis people did much in assisting the work by their presence. Miss Henderson, of Ellis, gave good music as organist. A boarding house was kept by Otis Faulk, the general manager, for a long period.

A large number camped on the ground and received blessings. The tabernacle was enlarged and other improvements made which added much to the appearance. With an over-filled tabernacle of all classes, good conduct prevailed during services. We were favored with the presence of Mother Seeley, of Oklahoma, a great rescue worker.

On Sunday afternoon Sister Irick lectured on rescue work, and at the close she called for a freewill offering for rescue work. Placing her Bible on the platform, the money was put on as the people marched in single file. The amount raised was \$108.00. Men that were not accustomed to giving, put their money on the Bible freely.

Sunday night there must have been two thousand people on the camp grounds, who listened to Brother and Sister Irick's closing message. Many prayers follow them in their field of labor.

T. H. HOFFPAUR.

## Wiborg, Kentucky.

These are days of blessing from the Lord as we labor in the mountains of Southern Kentucky and East Tennessee. We have recently built a nice church at Beulah Heights with lumber sawed by our own sawmill which we set to saw lumber for our school building and home for missionaries. We are receiving a number of calls and numbers of places are anxious for us to send one of our tent workers for a holiness meeting, but we can reach only a few places because of the lack of efficient workers.

We are planning and looking for a time of great salvation during our annual camp meeting, September 16-26. Dr. M. Vayhinger, of Taylor University, spent several days with us recently and the Lord blessed his ministry in a most gracious way, and as a result of his services we are under a great burden for a Holy Ghost revival. We ask the readers of THE HERALD to pray for this needy field, and the spread of scriptural holiness over these mountains.

Faithfully your brother,  
CHARLES B. KOLB.

## Dry Ridge, Kentucky.

Dr. O. G. Mingleorff recently held a couple of good meetings on this work. We cannot say that we had the landslide we had earnestly desired and prayed for, but there was some good fundamental work done. In the first meeting at Dry Ridge Church there were three conversions and three sanctifications. Prayer meeting attendance doubled, and Sunday school greatly improved as a result of the revival. It was my privilege to be in the homes of many of the parishoners about three weeks after the meeting closed, and I found souls still being blessed and many hungry.

In the latter meeting, Salem Church, there were three professions, and in visiting the homes of these people later I found five seeking definite blessings.

But it is sad to note that as a whole there is a general lethargy on the part of the people. Multitudes who love the preacher and support the church fail to be deeply concerned in their own souls or the souls of others. I am very young in the ministry, but I can see that in the last year people have grown more unconcerned, and the world with its wealth and pleasure is becoming more alluring. However, I also find that we find those of God's children who are becoming stronger and firmer in the "faith of our fathers."

I was delighted with Dr. Mingleorff's messages. While he was kind and gentle, yet he was courageous and cutting, sparing sin nowhere. And what is more, he spends

much of his time in prayer, and gets into real soul travail for the salvation of the people.

W. H. LEWIS, Pastor.

## Reading, Michigan.

A series of revival meetings of seventeen days' duration, closing July 16th, were held here in a large tent, led by the pastor, G. A. Beacock, of the Methodist Episcopal Church, assisted by Dr. Andrew Johnson, Wilmore, Ky., who in a most powerful way demonstrated the "truth" of Jesus Christ, bringing pungent conviction on many sinners for salvation and many believers for heart purity.

As a result, a number of both classes, claimed to have found that for which they sought. Thank God. Large crowds attended the various services from the beginning, increasing in numbers and fervor each day, the big tent being full and many on the outside, proving again, that no season is too busy for our Lord to wage a successful campaign on sin in any community where Christ's faithful disciples will throw themselves into the battle and push it to the gates, with the strongest faith and co-operative effort possible. Like the boy who walked into a merchant's office in search of a position. After answering a number of questions put to him by the man in charge, he was asked: "Well, my boy, what is your motto?" "The same as yours," he replied; "Same as you have on your door—Push." You know the result.

Yours in Him,  
G. A. BEACOCK.

## Carterville, Illinois.

This has been listed as a hard place to do anything for the past ten years. It really is a tough proposition, but thank God some have sought and found the Lord in pardon, reclamation and holiness. God is surely with us. One fine man was beautifully reclaimed and then sanctified. One young woman was saved in her home, some others at the altar.

The last two nights have been good. A request came from three and a half miles in the country for me to go and pray for a sixty-four-year-old woman sick in bed for one week. I went, and anointed her. God raised her up, and she came three and a half miles to meeting that night, with her husband, and stayed to a late hour, and saw her son seeking Jesus, and then went back to her home in the country. God did certainly strengthen her. Praise His name! Christ is just the same today. How much more honor it brings to Jesus to lead His people to Him for healing than it is to give them medicine or let them get into the hands of Christian Science. It is still true. "I the Lord (Jehovah—Rophi) thy healer." Exod. 15:26.

I am open for fall and winter calls.

Yours sealed and kept,  
F. W. Cox.

Every preacher, Sunday school teacher, Christian worker and student of the Bible should have a set of Clarke's Commentaries.

Have you read "Twelve Striking Sermons" by Andrew Johnson?

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## Real Work for God.

A. W. Orwig.



OT all so-called Christian work is real work for God. Considerable that passes for the true work of God is only human activity, and to satisfy human desire or ambition. And some of it is the veriest trifling with sacred things. Doubtless the Holy Spirit is often grieved with certain things, done in the name of Christianity, which are a disgrace to the church and a positive hindrance to the cause of God. But this is usually the case when persons have not had a genuine or deep work of grace in their own hearts.

### THE WORK OF SOME PREACHERS.

Because a man is a preacher is no evidence that he is truly working for God. I personally know a man who entered the ministry because his wife wanted him to do so, according to his own private confession, on account of the respectability of the calling! Such men, and others in the gospel ministry with mixed motives, may be said to be merely "running a church." They have not been prompted by the high motive of a direct call from God. They perform certain duties on the same principle that a man conducts a secular business, namely, from earthly considerations.

And it is both astonishing and painful to what unscriptural and carnal methods some men resort for what they falsely call "building up the church." And to them this is chiefly trying to secure crowds of people to their services, the reception of new members, saved or unsaved, a good financial showing, social prestige, musical and literary attainments, etc. One such man made the following shameful statement, as to how he tried to get people into his church: "I gave twelve concerts, twenty dances, six lectures, three Christmas trees, a few socials with theatricals, and some outings. As a net result I found I had drawn one man to the church." But that is not saying the "one man" was drawn to Christ. This may perhaps be an exceptional case as to variety of expedients. Surely such worldly devices are not calculated to draw men to the Lord. It is questionable whether that pulpiteer had ever himself been drawn to Christ. He could scarcely, with consistency say, with the Psalmist, "Establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

### A LAY MEMBER'S DILEMMA.

Somewhat in line with the above-mentioned man's work was that of a "busy" lady member of a certain church. At a social gathering she said: "I have so much Christian work to do, that I am losing my Christian life,—attending committee meetings and other meetings, making visits, selling lecture tickets, preparing church suppers, sending out circulars, and the like. I am so greatly driven that I have scarcely time to think of God!" One of the company, a sweet-faced Quaker lady, remarked: "Sister, thee has too much creaturely activity. Thee needs to take time to pray." How strange, and yet very like the carnal professor of religion to denominate as real "Christian work" such things as minister chiefly to the social, intellectual and physical nature! We do not read that the early Christians engaged in these modern so-called church functions which tend to rob one of spiritual life. Most of them are unwarranted innovations upon the real church of God and a mere travesty upon His holy service.

"God never asks of us such busy labor

As leaves no time for resting at His feet."

The Apostle Paul said of Timothy, "He worketh the work of the Lord." But he meant truly spiritual work. Would to God the same could be really said of all professed Christians!

### EARNEST, BUT NOT TRULY SUCCESSFUL.

There are preachers and others, who, while not endorsing or practicing the things to which I have alluded, yet often lack true success in their work. May it not be because they depend too greatly upon their own efforts? And they may not have an eye single to the glory of God. Self is perhaps too prominent. It must be, as the Apostle Paul declared, "I labored, yet not I, but the grace of God which was with me." When our labor is really "in the Lord," it shall not be "in vain." Ah yes, self and self-effort often prevent "real work for God." Mere human or fleshly activity has been the bane of many a man, and the curse of many a church. Thank God, however, some men, and women too, have risen to a higher life in the blessed Holy Spirit; and, as they look back upon past great weakness and sad failures, can now say,

"My hands were strong in *fancied* strength,

But not in *power divine*,

To take up many a task, at length,

That was not *His*, but *mine*.

The Master came and touched my hands,

And power was in His own,

But, mine since then have helpless been,

Save His were laid thereon.

'For it is only thus,' said He,

That I can work my works in thee!"

Oh beloved, a deeper consecration to God, a richer baptism of the Holy Spirit, more fervent and believing prayer, a greater burden for souls, and a constant looking to Jesus, will enable us to do "real work for God" as never heretofore, both in bringing the unsaved to Christ and in building up God's people. With this divine equipment, our language will be,

"Once it was *my working*,

His it hence shall be;

Once I tried to use Him,

Now He uses me."

Henceforth may it be more pre-eminently true of us, as it is declared of the early Christians, "They went forth preaching everywhere, *the Lord working with them*."

### A Conviction at Close Range.

By H. T. Heironimus.

Asbury College fills a sure enough need in today's program for our world. In the college world there is infidelity and skepticism. The Deity and Virgin birth of Christ and many of the fundamentals of the inspired Word of God are disbelieved and even ridiculed; the miraculous is discounted, and higher critics abound even in our church institutions of learning while holiness as a doctrine and experience is the last thought in most of the great schools of ours and other lands. Besides college life of this day is dominated by and has as its chief and most enthusiastic attraction rude and brutal league games of football, baseball and basket-ball.

In the churches over our country there is an appalling lack that confronts our evangelistic efforts in every field we enter, and the themes of full salvation are rarely discussed, and more rarely experienced. In far too many places church doors are closed to the preaching of Scriptural holiness.

In the ministerial ranks we are forced to profess a sad depletion. The theological department in our colleges most usually is the tail and not the head, and our churches are sending few men to fill up this much needed deficiency.

The spirit of fashion, pleasure seeking, worldly ease and selfish aggrandizement is dominating this age of ours. Our young people are being engulfed by these things, and prematurely they are swept into the ocean of life upon their little barks without compass or pilot to stem the dashing waves of adversity amid the raging storms of a trackless life's journey.

As a college, Asbury stands for the Bible as the inspired word of God, believes its miracles, and teaches its doctrines, preaches the

doctrine of a full salvation and adorns the truth with living examples of sanctified souls both in its faculty and student body. And for this reason she is a great institution and is doing a great work for God and humanity, for the church and for the home. Yes, it is a great college because it has high ideals. It was not born great only in its ideals. It had a lowly birth in a little four-room cottage, the home of its first president, with ten students. With this ideal she is successfully educating the spiritual man, as well as the intellectual and the physical. But the stress is on the spiritual, and her standard for the spiritual here is perfection, Christian perfection, a Bible standard, a Christ ideal, a Pauline attainment, a John Wesley gospel, a Methodist preacher's ordination requirement, a goal for every child of God.

Asbury College is blazing the trail on these lofty heights, a beacon light to the educational world, sure to attract honor and glory to herself from the pinnacles of notoriety in ecclesiastical circles, and state assemblies and bound for a place of enlargement and success.

America is awake to the importance of education as never before in its history, and many are seeing that this education must be religious, therefore the college that makes the best show down on the spiritual side of education is bound to demand first place.

Asbury has this first place with a student body of over five hundred, and not a cigarette smoker among them, or an oath ever heard on the campus, the overwhelming majority saved, and a very large per cent enjoying full salvation. It is no good atmosphere for an infidel or a higher critic, or a heretic. Over two hundred young men are preparing for the gospel ministry and about seventy-five preparing for the foreign mission work. Of its present graduating class numbering thirty, eighteen are to go to the foreign field. It has the undisputed record of having sent out more preachers of the gospel and missionaries than any other college in the world, of its size and age.

Now that the college has outgrown its buildings and is today in an overcrowded condition, dormitories overflowing, chapel too small to hold the student body alone, aside from visitors, class-rooms too few and too small; other and larger buildings and equipment are needed to meet present, much less future demands. Also the health of the student body and of the town requires that immediate and considerable improvements be made.

What are we to do? Pray? Yes, pray. Let the saints of God everywhere help us pray. What else must we do? Give, give, and continue to give. All give, who are friends of the truth and vital salvation, until these necessitous demands are met, and a host of well equipped young men and women go forth as an army under orders of our King spreading Scriptural holiness to the ends of the earth, calling out of these times of peril and unrest a multitude of souls that will be ready to welcome our Christ at His early appearing in the clouds with the holy angels.

We wish to call attention to our ad on page 16. Please to read it, pray over it, and act as you think the Spirit would have you. Opportunities pass our door but once, and this is one that will count if seized, and acted upon.

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(Continued from page 1.)

The writer concludes with the following paragraph: "Because the vital doctrines of the evangelical faith are not dependent on particular methods of Bible interpretation or doctrinal statement, but have to do with such fundamental conceptions as the approach of God to the human spirit and the experience of the human spirit with God, he who thinks the progressive movement in Methodist theology endangers the evangelical faith must be either an unintelligent progressive or an uncertain evangelical."

No doubt this writer classes himself as an *intelligent progressive*, and it is probable that these *intelligent progressives* are not laying the emphasis that they ought on repentance, regeneration, sanctification, and holy living. Perhaps, these *intelligent progressive* Methodists are more or less to blame for the great lack of spirituality in the church, and the large falling off in conversions and additions to the church. I have in my possession a card which someone has forwarded me, which is interesting in this connection. I should think it belonged to the *progressive* branch of Methodist theology. I give it verbatim:

#### "INFORMATION FOR THE PASTOR."

"I believe in the Christian Church of today, and acknowledge it as the greatest institution in the world for the moulding of character, the upbuilding of mankind and the development of good fellowship, and in order to become identified with so essential an organization, I desire to be enrolled as a member of Trinity Methodist Episcopal Church of Minneapolis."

This seems to us to be an entirely new way of receiving people into the Methodist Church. There is nothing about the Lord Jesus, repentance, faith, regeneration, desire to flee from the wrath to come, the new birth, or any hint at evangelical salvation. It is high time that the godly people in Methodism lift up their souls in prayer to God, and their voices in protest against a group of men who will never be remembered, either for their intellectuality or their piety, who are undermining and destroying Methodism. The situation is becoming startling!

I have a friend of the old Methodist type who has long been a member of the Methodist Church, a liberal supporter, and in official position. His church has given so much time and attention to moving pictures, and various departures from the old Methodist faith and practice that he has slowed up in

his attendance and contributions. The last of May he received an interesting letter from his pastor from which I quote a couple of paragraphs."

"Dear Captain:

"Today I read in the Associated Press the statement that the General Conference had voted by a considerable majority to reject the plea of the Eastern conferences and retain the much debated and much ignored Amendment clause.

"It is also a matter of note that the tone of the Conference has been most conservative as regards doctrine. No radical move has been made or projected relative to any wide departure from the old statements. In some matters new light has come and we will not preach what is not true, but in general the old statements stand, at least for the present."

Evidently, the minister who wrote the above, pastor of one of the prominent churches of greater New York, belongs to the *progressive theology* movement. He certainly is not in sympathy with the great Bible doctrines which brought Methodism into existence. The doctrine of sin, of man's need of a Savior, of repentance, faith, regeneration, the witness of the Spirit, entire sanctification, and a holy life have but little place in these "new theology" men in Methodism or elsewhere. It is this class of men that would turn the house of prayer into a house of play, who desire to remove from the Discipline all laws against the various forms of worldliness, who would purge out of the Discipline the solemn vows of those who would come into the church, who would substitute the evening sermon with moving picture shows, who propose to take care of the good reputation of God, even if they have to deny the inspiration of the Bible.

We have heard of converted Jews, we have known of some Roman Catholics to be soundly saved by faith, we have heard of converted cowboys, converted gamblers, converted saloon-keepers, but we do not remember to have heard of the conversion of a higher critic. If anyone should see an account anywhere of the sound conversion of a higher critic, or one of these *progressive theology* Methodists, we want the privilege of publishing same in THE PENTECOSTAL HERALD.

### Chicago Evangelistic Institute.

It was the privilege of the Editor of THE HERALD to preach the baccalaureate sermon at the Chicago Evangelistic Institute. The school has had a prosperous and successful year. As is well known, Rev. Joseph H. Smith is one of the regular lecturers at this institution. Mrs. Iva Durham Vennard, a much beloved and cultured woman, is at the head of the school. She is ably seconded by Rev. John A. Linn, a beloved student and graduate of Asbury College.

This school is truly loyal to the great doctrine of full salvation in Christ, and the spirit of prayer, devotion, the love of our Lord, and of the lost world, pervades and permeates the place. It was my privilege to hear Rev. Joseph Smith in one of his great sermons, and preached twice to the student body and a large number of friends, gathered for the occasion. They are doing a gracious work and sending out a fine body of soul-winners, not only in this country, but into many foreign fields. H. C. M.

### A Passing Thought.

Those brethren who were disposed to scold some of our bishops because they could not see the restoration of the Kingdom in the Interchurch Movement will perhaps learn not to be so hasty and severe in their judgment and condemnation of our chief pastors because they do not become enthusiastic over every little flurry of excitement for some human method to save the world over night.

We may reasonably suppose that it will be some months before another scheme is set

on foot to raise a billion or so of dollars, to convert the human race. There is quite a disposition of late years to go at the work of the Kingdom of God money-foremost. The great evangelistic movements that have counted in the history of the Church have not commenced in the pocketbooks, but in the hearts of men. We certainly believe in the co-operation of all churches for the spread of the gospel and the redemption of the lost. Methodism has never been a hide-bound sectarianism, but has ever been ready to work with any and all Christians who exalt Christ and insist on a personal, conscious salvation. The Methodist Church has a great message for the lost world. Her mission in the world is to call men from sin to holiness. If she is faithful in this every other good thing will spring up and follow as a result.

### Our Fifty Cent Offer.

The readers of THE HERALD have noticed our proposition to send the paper until January for fifty cents. We make this liberal offer in an effort to place THE HERALD with its message in the homes of people who have not yet read its pages. We are living in perilous times. There is unbelief, infidelity, and worldliness on every hand. THE HERALD is making a bold fight for the great Bible doctrines that save the souls of men, and it most earnestly asks for the prayers and assistance of all good people who are loyal to the Holy Scriptures and who believe in Bible salvation.

Send us in a list of subscribers at once on this very generous offer. If you are not able to secure a subscription you cannot invest a small sum of money to better advantage than by donating the paper to some minister, friend or neighbor, who would get great benefit from its perusal, and in all probability, become a subscriber. Get busy at once and send in one, or a good list of names on this fifty-cent proposition. H. C. M.

### Special Notice!

Rev. E. E. Wood, a faithful and earnest preacher of full salvation who has been honored and blessed of the Lord in evangelistic work, and is a man in good favor with those who know him, some months ago was compelled to submit to a surgical operation. His recovery has been slow, but he is improving and hopes to return to the field of his beloved employ by the late fall. Bro. Wood is a man of family and was entirely dependent upon donations received for his evangelistic work for support of same. His protracted disability has worked great hardship upon him. A few offerings have been sent in. Anything sent to THE HERALD for this brother will be forwarded to him and highly appreciated.

Faithfully yours,

H. C. MORRISON.

### Iowa State Holiness Camp Meeting.

The Iowa State Holiness camp meeting which is located at University Park, Ia., has held one of the most successful meetings in the history of that great camp. It was not the privilege of the Editor of THE HERALD to be present, but Dr. Brasher and others have told me of the large attendance, the faithful preaching, and the gracious manifestation of the Spirit in the salvation of many souls. Not a few were converted and a large number wholly sanctified.

Dr. J. L. Brasher, president of Central Holiness University, was elected president of this Association for the coming year, and will put zeal and energy into the work of the Association. This Iowa Association is well organized and has accomplished large things in the salvation of souls, and the promotion of the doctrine and experience of entire sanctification. At the close of the camp this year a subscription was taken for the Holiness University, and \$50,000 toward the endow-



ment fund was subscribed. This University is fortunate indeed to have located on its campus a great holiness camp meeting, faithful and true to the doctrine of full salvation, enthusiastic and generous in the support of this holiness school.

Dr Brasher is going forward successfully in the good work of securing \$200,000 for an endowment fund. With this great camp so faithful to the doctrine of holiness, sustaining and boosting the school, its friends have good reason to hope for a great and blessed future. May the blessing of God rest upon and guide this center of spiritual influence.

H. C. MORRISON.

## That Louisiana Movement.

John Paul.

Center Point, La., is almost in the geographical center of the state. This writer lived there and went to public school from the age of six to eleven, and visited there frequently, keeping fellowship with old comrades, all through his 'teens. Most of the natives of forty years old do not say doctor or mister, or even brother; they usually say John. For nearly twenty years I have labored in other states, even other nations, with scarcely a look at the friends of my childhood. But a year ago the primitive propensities of my nature got the better of me and, on faith, I let the contract for a tabernacle in "Point Meagre," of which Center Point is the "capital." The name means poor point. It is that part of Avoyelles Parish lying on the east side of Red River, measuring about ten miles in each direction, to which is joined a vast section of Rapides Parish, covering many square miles. The church has largely neglected all that great country, and few indeed are the people who know the deep things of God. But most of them are made out of the same stuff I was made from, most of them are honest, conservatively responsive, and inclined to fear God. I felt moved to capitalize what influence I had among them and to begin giving them ten days of my time every year. Some mention of my desire for this tabernacle last winter brought a gift of \$80 from Mrs. Elizabeth Mann, of New Orleans, and \$10 each from Mrs. Coco and Mrs. J. W. Joffrion, of Marksville. We built, at a cost of \$1,400, a tabernacle that it would cost \$3,000 to erect in my home town of Wilmore, Ky., and floated it over, the people themselves making a good subscription on it this year. The subscription list is open to any of our Louisiana backers.

How did it open up this year? With floods of people and floods of rain; with autos and wagons stuck in the roads, trying to come, and with almost a feverish interest within a radius of twenty miles. We had time to get a choir of fifty children organized, besides the adult choirs, to witness widespread conviction, with many seeking the Lord; but the meeting was so shortened by the weather that we only got the foundation laid. We planted a number of PENTECOSTAL HERALDS in the community, and announced an objective to have a PENTECOSTAL HERALD in the home of every member of the new Tabernacle Association. Only thus can we hope to conserve such work, with so little church oversight.

Rev. Q. L. Bennett assisted faithfully with the preaching, Rev. L. E. Crooks came over and led the singing. Rev. H. W. May, presiding elder of the Alexandria District, came and gave us a couple of days, with two good sermons. Brothers Brown and Parker, Methodist and Baptist pastors, brought us some encouragement and help, and other pastors visited us. It will be a great rallying place for pastors and workers from other sections when the State puts in the gravel road, which they are now working on. I have resolved to give my time consecutively to building there a plant that will bring redemption to the local community and

## ASBURY COLLEGE IS CLOSE TO EVERYBODY.

You can go to bed on a Pullman of the "Big Four" in Chicago a little before midnight and eat late breakfast next morning in Lexington, Ky., the near-by city, where Asbury College students do their shopping. The problem of reaching Asbury (Wilmore) from Chattanooga, at the South, is still more simple.

A few hundred miles means more than it ought to mean, in the minds of many good people. We take our College course but once, and it is a great mistake to let the question of distance deprive us of the course we need, and cause us to choose second best in our College environment. There are subtle influences connected with this stage of life which may never be revoked, after they have produced their effect.

Asbury College bids for your patronage, if you agree with its ideals, and for your financial support in its enlargement, upon grounds which are well known to most well informed orthodox people who fear God and stand for the deep things of His grace. Right at the door it keeps the best of medical aid for its students, and has long distance telephone and telegraph facilities to reach any part of the United States within an hour. The climate, neither too far North nor too far South, with medium altitude, is favorable for health.

Let us join our prayers and our resources to build here, around the remarkable nucleus already provided, a monumental institution which will be a bulwark for truth in generations to come.

JOHN PAUL, Vice Pres.

develop a constructive force for full salvation, tithing, missions and evangelism, to be felt widely over the State. We ask prayer for this very promising missionary work. We shall have to have special help from the Lord. Louisiana is coming to the front as a great field for evangelism. A forward movement ought to be put on. With a view to such a forward movement, we would like to add to the membership of our Tabernacle Association wide-awake people from all over the State

Address me at Wilmore, Ky.



## GOOD NEWS

BY

REV. C. H. JACK LINN  
EVANGELIST

### A CIRCUS MAN CONVERTED.

"God works in mysterious ways his wonders to perform." God is not fenced in, hedged in, or walled up; He is still omnipotent, and can work wherever He has servants through whom He can work.

Some few months ago I wrote an article, entitled "Got It All At Once." It was published in the *Christian Witness*, and later in tract form at "The Hallelujah Print Shop," which God has given to me for His glory.

A copy of this tract was sent, with a bundle of "Write Your Mother a Love Letter" tracts, to a man in Brooklyn, N. Y. Just recently I received a letter from this man, which follows:

"Dear Friend: My mother died three months ago. Up till then I was a showman fourteen years. Since then by God's help I have stepped out from the show and the world and am trying now to serve God.

"Tonight while going through your tracts, 'Write Your Mother a Love Letter,' this tract fell into my hands, 'Got It All At Once.' No, carnality is not all out of my heart. My prayer is that God will send an earthquake into my heart so that all the old root of Adam will be killed in me, and I can live steadfast in faith, if I am in pain or if I am in trial. Pray for me, will you?"

"I have been a vaudeville performer, minstrel man, musical comedy, circus man, and carnival man, clown, eccentric comedian, ventriloquist, one-man band, played drums in band, played for evil hoochi-coochi, lecturer, outside openings, ticket-seller and razor-back. But trying now to get all of the old man out of me so that I can work for

God. The temptation to keep off the road is hard, as this will be the first season in fourteen consecutive years. Pray for God to help me overcome the call of the circus. When God boils me down, I know I'll be ready to preach.

"Tonight I am mailing twenty of the tracts to a show which I traveled with last season, requesting the manager to give one to each of his company."

All of this means much to the glory of God. Let us enumerate: In the first place, it shows how holiness papers, such as the *Christian Witness*, are being used of God. Holiness people should pray more for the holiness weeklies, and they should work harder for new subscribers, and they should use part of the Lord's money to send these papers into homes of sinners and professing Christians. We content ourselves too easily. We subscribe for the paper ourselves, and that sometimes reluctantly, and think we have done something. My idea is that every holiness person should agree to get five new subscriptions every year, or else pay for that many out of the tithe.

In the second place, the man's letter shows the value of a silent preacher, a tract. Everybody can work for God in distributing tracts. One should never make a visit, a purchase, or transact any business without leaving a suitable tract. In every letter we write a tract should be enclosed, and many letters should be written with the express purpose of sending tracts. Tracts can be secured for the postage, and in many instances all that is necessary is to write a postcard, costing one cent, and a supply of tracts will be returned. One should exercise care in giving out tracts. They should be sound in doctrine, and come from a reputable place. Personally, I am a great believer in the power of tracts. So much do I believe in them that I asked God for a printing office (I was printer and newspaperman before my conversion), and He has given it to me. Although my wife and I are practically always on the road as evangelists and singers, yet we find time to publish the gospel in leaflet form. We send them out free and the work is supported as God moves upon His saints.

Third, the man's letter shows that there exist in a saved person's heart a hungering and thirsting after holiness. Surely a real Christian craves a clean heart. Holiness should be preached more, holiness literature should be spread more, and our prayers for the sanctification of believers should be more earnest.

Let us all join in prayer for this man, and many others in practically the same condition.

### An Earnest Evangelist.

Dr. O. G. Mingledorff is now permanently in the evangelistic field. He is a great Bible student, a devoted lover of the Lord Jesus, and of the souls of men. He is an able preacher of the essential doctrines of salvation. He is faithful in laying stress upon the necessity of the new birth, entire sanctification, and holy living. He will do faithful work with pastors, at holiness conventions and camp meetings. We heartily commend him to the brethren everywhere. Address him, Wilmore, Ky.

Faithfully,

H. C. MORRISON.

### Notice!

All personal mail for Rev. H. C. Morrison or Mrs. H. C. Morrison should be addressed 523 S. First St., Louisville, Ky. This will insure more prompt replies and save much time. Mail intended for Asbury College should be addressed Wilmore, Ky. Mail for PENTECOSTAL HERALD to Louisville, Ky.

The Simple Gospel, 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.50. Postage, 10c.



## Worldly Amusements.

The principal arguments brought forward by Christians in favor of providing and attending worldly amusements are:

1st. Seeing that our young people will have amusement, it is better to provide them with that which is moral and comparatively innocent than to drive them to that which is positively vicious.

2d. Seeing that we cannot get hold of the unconverted by the Gospel, it is better to meet them half way and try, as it were, to catch them by guile.

These arguments look very plausible: let us honestly consider them in the light of Scripture and actual experience. First—On whose behalf are they urged? Are the young people referred to the children of Christian parents or the children of votaries of this world? If the latter, we reply that Christians are nowhere taught, either directly or indirectly, that it is any part of their duty to provide amusement for the children of this world, nay, the direct teaching and the whole tenor of Scripture go to prove that it is their duty to seek to alarm and convict them. There is not a line in the whole Bible on which an argument can be built for amusing people while yet in their sins. The Scriptures ever represent the unconverted as under condemnation, in imminent danger, ready to be destroyed, a state rendering them far more fit objects for pity, concern and earnest Christian effort than for amusement. To keep them amused and self-satisfied is just what Satan desires, and all the better for his purpose if he can get it done by professed Christians.

Well, but, say some of our expediency friends, if by getting unconverted young people to attend our penny readings, moral concerts and private parties, where dancing, charades and such like pastimes are practiced, we can show them that religion is not such a melancholy thing as they have imagined, and that to become Christians need not exclude them from such recreations, may we not hope so to induce them to attend our sanctuaries, and thus get them converted by our more direct Christian instrumentali-

ties? We answer, If you could thus promote good by doing evil the end would fail to justify the means, for God says, "To obey is better than sacrifice;" but there is the "if" still undisposed of. We ask, Does this worldly practice succeed? Do your evening parties, your miniature pantomimes, dancing and song-singing lead to the conversion of "our young people?" Do the hotch-potch mixtures of Christ and Shakespeare, Paul and Dickens of our times serve to fill our sanctuaries and bring the people to Jesus? Nay, verily; the crowds who will go fast enough to hear their favorite songs and flippant rhymes, piped through the instruments of the temple on the week-night, remorselessly leave those who have stooped to pander to their taste to chant the songs of Zion to empty pews on the Sabbath.

But supposing that in some instances worldlings are won by these means, what of all the mischief that is done? These amusements are pleaded for on the ground that they will save our young people from those of a vicious and immoral character, but we contend that they are quite as likely, in many instances, to pave the way to the vicious as in others to save from it. They will do this:

1st. By throwing over that which is purely sensuous and godless, and therefore sinful, the sanctity of association with Christ and religion.

2d. By lowering the standard of the purity and sanctity of the Christian character.

3rd. By destroying the respect and awe with which many of the unconverted have been accustomed to regard Christianity and Christian ministers.

4th. By begetting a sense of security in sin, leading them to say, "We cannot be so very far wrong or these Christians would not associate with us and find pleasure in our amusements. There is not so much difference between us, after all. We fear that by these and similar means the half-awakened conscience of many a young man and woman has been silenced and their hearts hardened, and instead of being won from vice they have been driven faster into it. Alas, who can tell the convictions that are stifled, the serious impressions that are lost, the good resolutions that are scattered, and the heavenly aspirations that are blasted in these religious pantomimes, these Christian-Belial festivities! Many sad stories come out, but eternity alone will reveal their full and awful consequences.—By the late Mrs. Catherine Booth.—Exchange.

### HOW TO TAKE THE UN OUT OF UNHAPPINESS.

When you remove un from unhappiness, you have happiness. Here are some ways to take un out of the word.

Understand. Understand that happiness is something within, and does not come from without. Understand that the circumstances under which we are placed are intended to develop us and not to overwhelm us. Understand that God lives. Understand that God does not settle with a man the first day of every year. Understand that when the world has done its worst, there is a power that is

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By all the means you can,

In all the ways you can,

At all the times you can,

To all the people you can,

As long as ever you can."

Side Lights on the Topic.

Some persons advertise their unhappiness to secure sympathy, and thus cultivate the habit of unhappiness. They are like Jeremiah, who called out, "Is it nothing to you, all ye that pass by? Behold, and see if there be

any sorrow like unto my sorrow." (Lamentations 1: 12.) When folks fix their attention on their own troubles and sorrows, they seem to be big, and then if other folks who have troubles of their own, do not make much ado over the advertised sorrow there is further trouble.

"I would like to see a cloud," said a young woman in one of those much-advertised regions of perpetual sunshine. She had lived in a section of the country where clouds were numerous—where she perhaps often had complained about the clouds, but now she was tired of the glare of perpetual sunshine. No one seeks the cloudy weather of trouble and sorrow, but the life that is perpetually free from obstacles, disappointments, and bereavements is not always the happiest life.

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BE KIND.

Eph. 4:32.

Leila M. Conway.

Are you kind? Many are lacking. Kindness is a "fruit of the Spirit." (Gal. 5:22). Are you ever unkind? You say that you are sanctified, possess "perfect love," then "love is kind." Hearts the world over are starving for love. Do you give it? You may be kind to those who are within your own circle,—family, church, neighborhood, etc., but should it not extend farther, yea, to every place you go and to everyone you meet? Is it only "me and my son John" that you want saved? Show an interest for others besides those of your own place and kin. Oh, go and search for every soul that you can get and bring him to Jesus! Be kind to the poor, the lowly, the sinful. There goes a man ragged and toil worn, his form bent from having borne heavy burdens, speak a kindly word and see how his face will light up. Give a kind look to some poor woman—a very little thing to do, but she will notice. Call out a pleasant "good morning" to the walker you pass along the roadside and the friendly recognition will send a thrill of cheer and gladness that may go with him all the day. Love brightens! Here is an outcast, low down in sin and despised of men, take him by the hand and say, "Brother, I am praying for you." His bleared, old eyes will follow you till the crowd shuts you from view and the act of love may save him—such has often been the case. That unscrupulous woman may wrongfully use and speak evil of you, but be forbearing and kind to her, too. For if only "ye love them which love you, what thank have ye? for sinners also love those that love them." Kindness is the elixir of life. It wins, for "love never faileth." 1 Cor. 13:8.

Oh, the diversities of ways to manifest kindness! These are but a few examples. Even a tiny babe knows if the tone of your voice is kind. Are some of you devoid in this grace? "Put on therefore . . . kindness." Col. 3:12. The little children will be attracted by it. What in the natural is more discerning than the unsullied minds of the wee ones, ah, they can easily tell! I looked kindly at a small, strange Miss across the room at a business meeting, and the dear little one answered with such a sweet, bright smile, that for the moment every care and burden seemed to leave me. Beloved, "add to godliness, brotherly kindness." All men and women need the touch of kindness—to feel that someone really loves and cares! Little deeds of kindness will bring a bit of color into the dull, uneventful lives of the old people, send the clouds scurrying away and set "the joybells ringing in their hearts." Kindness will go a long way, and if

much can be accomplished through so little, then are we not guilty if we fail to do it? Timothy gives the exhortation to God's children, "let them learn to show kindness at home." The place above all others—in your own home, for every duty first begins there. "Be kindly affectioned one to another." Rom. 12:10. Kindness! oh, let it distil as the morning dew, making glad the hearts of many and dispensing warmth and cheer wherever you go. "Be kind to one another. . . imitators of God, as His dear children. And live and act lovingly, as Christ also loved you" Eph. 4:5; 32: 1, 2. Wey, trans.

### LIFE.

We are floating on the sea of time;  
Of its vastness who can tell?  
To safely reach that distant port  
We must use our moments well.

Our lives are just of moments made,  
Which into months and years do run;  
And come and go so fast it seems  
Yesterday when three score years are gone.

The God who gave to us our lives  
Has given to us also a will,  
And measured to us enough of time  
In which His purpose to fulfill.

To some life seems a place to play,  
The way they after pleasures go,  
While others seem to want to stay,  
The way they plan and build and sow.

Many are the shipwrecks on this sea  
Of those who started out so well,  
But failed to follow virtue's path  
And by the waves were overwhelmed.

God's holy word has plainly said  
That what we sow, that must we reap.  
They to their sinful lust have sown  
And now they're sad and mourn and weep.

A heart must sure be made of stone,  
That o'er such wreckage would not weep;  
Which sin's destroying power proves  
On those we meet on every street.

Some have sold themselves to lust;  
Some have sold themselves for gold;  
They now are reaping what they sowed.  
Their awful wreckage we behold.

As the mariner needs the polar star  
To guide his ships by day and night,  
So we need the Star of Bethlehem  
To help us guide our bark aright.

Many beautiful barks we often see,  
So majestic, so true and grand;  
Their sails with heavenly breezes filled,  
They follow their Savior's command.

Though storms be wild, the billows rough,  
They fear neither wave nor tide;  
Their Pilot holds with a steady hand,  
The Holy Spirit is their guide.

With shout and song they move along  
Amid storm or shade or sun,  
With victory now and heaven ahead  
They go sailing onward, right on.

O Lord, teach us to number our days,  
And our hearts to wisdom employ,  
Safely guide us into that port  
Where nothing can hurt or destroy.  
W. H. Gardiner.

### TO BLESS OTHERS.

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# SUNDAY SCHOOL LESSON.

BY JOHN PAUL

## GOING THE LAST MILE.

Date: For August 29, 1920.

Subject: Beginnings of Solomon's Reign.

Lesson: 1 Kings 1:1-3:15.

Golden Text: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

The primacy of the firstborn in matters of government does not seem to have originated by divine decree, but by the natural growth of human government, from the family group. Among the ancients God met people on their own plane, and approved government after this theory, excepting where there was special reason to interfere with the tradition, as in Jacob and Esau, and as in the case of Solomon. In David's house, Absalom was the human heir, and after his death, Adonijah was the "firstborn;" but the Hebrew people had in the case of the first two kings deferred to God's choice instead of insisting upon the firstborn; and it appears that the better informed circle in David's latter days knew that the then pure boy Solomon, scarcely out of his 'teens, was God's choice for Israel's next king. No doubt all of David's sons knew it, but David was so feeble and the king-to-be was so unobtrusive that Adonijah found occasion to assert the tradition in the interest of the firstborn. But, by the wisdom of the prophet Nathan and the influence of Solomon's mother, the false movement was soon stemmed, and Solomon was declared king.

### A Good Beginning.

The new king selected Gibeon as the place for a national religious celebration of great magnitude. To unite his people from all the tribes around the principle of worship and loyalty to God was the best way to begin his administration. Here with his thousand burnt offerings and with imposing ceremonies, he laid permanent hold upon the imagination of the nation and gave new strength to the movement for building the temple, a work which had been bequeathed to Solomon by his father David. God was pleased with Solomon's beginning; and, as he had sometimes revealed himself to the head representative of his people in the days of the patriarchs, without the mediation of a prophet, so he spoke directly to Solomon; a circumstance which you will find to be singular in God's dealing with kings.

### Solomon's Character.

The indications are, that, despite the temptations of the court, Solomon was a restrained, devout young

man, noble in all the proportions of his character. The outstanding fact about him was that he "loved the Lord." (ch. 3:3). There is an insulating power about genuine love. If he had continued in this distinction he never would have loved "many women." An index to his character is given in the choice he made, when God spread the universe before him to choose from, saying, "Ask what I shall give thee." God was pleased with Solomon's choice, because it was an index to his character, and God added, unconditionally, several other things, among which were riches and honor. He also added the promise of a lengthened life, but this was conditional: "If thou wilt walk in my ways," etc. It may be implied that nature had not endowed Solomon with the promise of a long life, but that by special divine aid he could live long. But it is a well known fact that Solomon's heart turned away from God in his later life, and it is conspicuously true that this promise was not fulfilled. He died about the age of sixty. God deals with a man and promotes him on the basis of what he now is, even permitting him to keep some things in the days of his unworthiness, which were given him as a reward in the days of his worthiness; but there are some advantages on which no lease can be taken; we have them only as we meet the conditions.

### Solomon's Choice.

Could Solomon's choice have been better? Could it have been one which would have served as a more effective guarantee against the shadows which fell upon his later life and the doom which he seems to have met at last? I think not. Some think it could have been; but before they argue their point they should read chapter 3:10, etc. God seems to have regarded Solomon's choice as unimprovable. We may wonder why one endowed with such great, God-given wisdom should have been fool enough to destroy himself at last; but there was nothing coercive in this wisdom, to make a man serve God; and a deep mystery inheres in that free will of man, made in the image of God. Those who say his choice could have been better have contended that he should have chosen "piety" instead of wisdom. But piety is not a quantity. As John Wesley once said, a man cannot lay up a stock of holiness for tomorrow. It consists in a relationship with God, and obtains only as God abides with us. Solomon had "piety" and the love of God, on which piety depends, when he made this wise choice. That helped him to make this choice. But he had no bulk quantity, no reserve supply of this, to run him through all the exhausting vicissitudes of life. As "moment by moment" is the slogan now, moment by moment should have been the slogan then, of all who were determined at last to wear the crown of life.

### PRINCETON, FLORIDA.

Won't you and your staff please join us in very earnest prayer for the recovery of our pastor and brother, Frank L. McCluney, of the Nazarene

Church. Had stroke of paralysis on left side. Took him to hospital at Miami, Fla., today. In very bad condition. J. H. Benson.

## A SERMON TO THE SEATS.

By Rev. J. E. Stauffacher.

As announced for tonight, I am to speak to the seats. This has been on my mind for some time. We have special days set apart for old people, children, mothers, college, missionary, etc., but none for the seats. I shall divide my talk into two parts: Things Praiseworthy, and Things Blameworthy.

I. Praiseworthy Things. (Some things which can not be said of all men.) You are always present. No matter what the weather is. It is never too cold, warm, wet, or dry for you. No matter what is going on in the other churches, you are always here. I can depend on you. You do not attend the theater, do not dance or play cards, do not go to Sunday baseball or Sunday picnics, nor even go visiting. You show by your presence that you are always on the side of righteousness and truth. You never miss preaching, prayer meeting, Sunday school, K. L., C. E., or the missionary meetings. I notice that there are two kinds of seats: full and empty. I appreciate your presence but would rather there were fewer empty ones and more full ones. I must praise you empty ones for this one thing: you are always here and right up here in front. I wish the full ones would crowd you out so there would be none in the service.

Your deportment is good. You never disturb the service by coming in late. You are always on time, especially you empty ones. We did not think of giving you a coat of oil last spring. Perhaps if you had a new dress you would come late so that all could see it. You never look around when any one comes in late. You never whisper or read books or papers, to let the preacher know that you are not interested in what he has to say. You never go to sleep during the sermon. You never find fault with the preacher nor his sermon.

You are a peaceable set. You never quarrel among yourselves. You never get mad and stay away from church because you don't like each other. You are quiet, loving seats. I commend you for it. You are established, firm, stable. You are not like the moon, which changes every quarter. You are not chasing after something new all the time. You are loyal. I can depend on you. Nevertheless, I have some things against you.

II. Blameworthy Things. The service is of no help to you. My efforts are all a failure. You are no better than a year ago. You are hard, unsympathetic. You have no feeling. You do not seem to appreciate my efforts nor the sacrifice I make for you. You pay no attention to what I say. It only goes to the surface. You are no help to me in my work. You never invite any one to church, visit the sick, bring me flowers, nor speak to souls. You are so hard, so indifferent, so inactive. People ought to sit on you.

You never pray. You are always at prayer-meeting but never take part. Neither do you pay. God loves a cheerful giver, but you never give a cent. You would let the preacher starve. A preacher complained that his people did not support him except

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with wormy apples. "By their fruits ye shall know them."

You seats are not sociable. You never speak to each other, nor to strangers. You never visit each other nor the newcomers. You are no inspiration to the preacher. You are so cold and stiff and formal that a preacher may study and be filled with the Spirit and preach with power, but you would cool off the furnace of the three Hebrews. The preacher can dust you up, but you do not appreciate it. You never say: "Thank you."

You empty seats do not help your pastor fill you. Rather you discourage those who do come. I heard some say they came to church but saw so many empty seats that they went out and would not come back. Your emptiness says: stay away. When people see so many of you empty seats here, they lose confidence in your preacher and some get the idea that there should be a change.

Your message to the world is not good. You empty seats speak louder than unbelief that religion is a failure. The world, Satan and all unbelievers know you are here and they rejoice. I wish I might stop your mouths and fill every seat and thus cause the Church of Jesus Christ to triumph.

Now, in conclusion, my dear seats, let me say to those of you who are always here but empty: I hope you will see your responsibility and try not only to be present but to be filled. To those who are always present and filled: Don't get discouraged, but be faithful, and some day those who sit in you will sit in the seats of the Church Triumphant, where there will be no empty seats.

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#### NATIONAL TEMPERANCE COUNCIL MEETINGS, WASHINGTON, D. C., SEPT. 20, 1920.

To the Members of the National Temperance Council:

As the Fifteenth International Congress on Alcoholism will meet in Washington, Sept. 21-26, 1920, presenting a series of meetings that all temperance leaders will wish to attend, it seems desirable to hold the annual meetings of the National Temperance Council in September instead of calling the members together again at the usual time in December.

The National Temperance Council will therefore hold its annual meeting at Washington on Monday, Sept. 20, 1920. The Executive Committee will meet Monday morning. The full Council will hold its sessions Monday afternoon and evening. Further details of the program will be sent you later.

Members of the Executive Committee are requested to make a special effort to be present at its meeting Monday morning as there are several matters which it should have time to discuss thoroughly.

Cordially yours,

Ernest H. Cherrington, Sec.

#### THE SNOW.

The snow that fell so gently,  
So graceful, pure and white,  
Has many a lesson for us  
If we will learn them right.  
Its whiteness is a beauty,  
Its purity is of God,  
Its gentleness in coming  
Is the way our Savior trod.

He came so very gently,

So loving meek and mild,  
That all could understand Him,  
Even to a little child.

As we journey along life's pathway  
Struggling to do what is right,  
Let us ask God for grace to keep us,  
As the snow so pure and white.

Mrs. W. N. Kennedy.

Annual Tabernacle Meeting of the East Tennessee Holiness Association will be held in Tabernacle on Church Street at Greeneville, Tenn., Sept. 9-19. Rev. Joseph Owen, of Boaz, Ala., will do the preaching. Prof. Fred Canady, of East Liverpool, O., will have charge of music. Mrs. Flora Willis, Sec., 208 Summer St., Greeneville, Tenn.

#### CAMP MEETINGS.

##### ARKANSAS.

Lincoln, Ark., Aug. 26-Sept. 5. Camp meeting. Workers: Lester F. Ketchum and A. P. Cummins.

Bonedale, Ark., camp meeting, Aug. 30-Sept. 12. Evangelist E. A. Young, preacher in charge. W. R. Wright, of East Liverpool, O., will have charge of music. Mrs. Flora Willis, Sec., 208 Summer St., Greeneville, Tenn.

##### COLORADO.

Pueblo, Col., Sept. 8-19. Evangelist J. B. McBride and wife, assisted by Prof. A. H. Johnston and wife. Address Rev. James H. Trevithick, 1712 E. Second St., Pueblo, Colorado.

##### ILLINOIS.

Holiness Camp Meeting, Springfield, Ill., Sept. 2-12. Workers: Rev. I. G. Martin, Rev. Mattie Wines, Miss Mertie E. Hooker. Write Mrs. Jno. H. Chapman, Sec., Frankfort Heights, Ill., Box 445.

Camp meeting at Cleveland, Ind., Aug. 20-Sept. 5. Workers: Chas. Slater, Fred De Weerd, John T. Hatfield.

Nineteenth annual encampment Bryantsburg Holiness Camp Meeting Association, Madison, Ind., Sept. 3-12. Workers: Rev. John Fleming, Rev. C. B. Fugitt, Dunkelberger Sisters. Address Charles E. Ciesek, Sec.

Oakland City, Ind., camp. Workers: E. E. Shelhamer and H. W. Cochran. F. T. Fuge, missionary. Aug. 27-Sept. 5. Address G. B. Wright, Oakland City, Ind.

##### IOWA.

Knoxville, Ia., Aug. 20-30. Marion County Camp. Workers: Rev. A. Jacobs, Mrs. A. Jacobs and other workers. Mrs. Sadie Snell, pianist. Address L. L. Chambers, Pres., or Mrs. Sadie Snell, Sec., Lacona, Ia.

##### KANSAS.

Camp meeting at Hall's Summit, Kan., Aug. 29-Sept. 12. Workers: C. E. Woodson. Chester Smith, song leader.

##### KENTUCKY.

Aspen Grove, Ky., Holiness Camp Meeting, Sept. 9-19. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley. Address Saul Maddox, Clayville, Ky.

Campton, Ky., camp, Sept. 12-Oct. 3. Workers: A. C. Zepp, C. L. Wireman and wife, and J. W. Bowers and wife.

Carthage, Ky., Holiness Camp Meeting, Aug. 20-30. Workers: Rev. E. E. Shelhamer, J. E. Redmon, Mrs. J. E. Redmon, John Drake, Mrs. John Drake. Address J. R. Moore, California, Ky.

Acton camp, near Mannsville, Ky., Sept. 16-26. Bud Robinson, Kenneth Wells and wife workers. Address J. Robert Marrs, Mannsville, Ky.

##### MICHIGAN.

Mt. Pleasant, Mich., camp, Sept. 1-12. Workers: Frank Arthur, Fred and Myrtle Sharp. Address Rev. A. Ford, Mt. Pleasant, Mich.

##### MISSISSIPPI.

Frost Bridge holiness camp, Aug. 20-29. T. P. Roberts, leader. C. M. Moody, Sec., Waynesboro, Miss.

##### MISSOURI.

Mt. Zion, (Ava, Mo.), Aug. 25-Sept. 5. Workers: John F. Owen, Jerry Clevenger, Miss Lottie Wallace, Sec., Ava, Mo.

##### NEW JERSEY.

The annual camp meeting of the Cape May Holiness Association will be held at Brma, N. J., Sept. 10-19. Workers: Rev. Fred De Weerd, Rev. John Neilson, and Mrs. Christina Moore. Eldredge Hawk, Secretary, Route 1, Box 49, Cape May, N. J. Local preachers: Holiness camp meeting, Fletcher Grove, Delaware, N. J., Aug. 28-Sept. 6. Workers: Rev. A. L. Whitcomb, and others Rev. W. B. Woodrow, Sec., Collingswood, N. J.

##### OHIO.

Painter Camp Meeting, New Richmond, Ohio, Sept. 22-Oct. 10. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley. Address Miss Cora E. Stanley, Oxford, Ohio.

##### OKLAHOMA.

Annual camp meeting, Blackwell, Okla., Aug. 26-Sept. 5. Workers: C. W. Ruth, J. E. Williams, John Moore. C. C. Strickland, Sec., Blackwell, Okla.

Deer Creek, Okla., camp, Sept. 16-26. Workers: Rev. Charles Stalker and Rev. H. M. James. Address C. F. Eberle, Deer Creek, Okla.

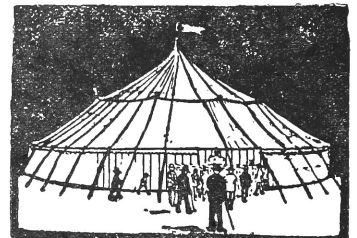
##### VIRGINIA.

Camp meeting, near Amisville, Va., under auspices of The Nazarene Church, Aug. 25-Sept. 5. Workers: L. B. Williams, J. H. Penny, J. T. Maybury. assisted by a band of Christian workers and singers.

Camp Meeting, Spotsylvania, Va., August 27-Sept. 5. Workers: Rev. L. J. Phaup and Rev. L. L. Banks, with others to assist. Write Mrs. K. Andrews, Sec., Spotsylvania, Va.

##### WYOMING.

Casper, Wyo., Aug. 25-Sept. 5. Evangelist Paul & Rees. Address C. B. Daniels, Chugwater, Wyo.



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# OUR BOYS AND GIRLS

Dear Aunt Bettie: We received The Herald today and I thought I would write a few lines to you and the cousins. We have been taking The Pentecostal Herald for a year, and we are very fond of it. The first I turn to is "Our Boys and Girls." Faith, Hope, and Charity, I would love to correspond with you. Come again. I have light hair, grey eyes, fair complexion, am 5 feet, 4 inches tall, weigh 100 pounds. Who has my birthday, Sept. 23? I have always lived in the city, but don't think I would like to live in the country. I have been writing to some cousins nearly a year. Gertrude Smith, I enjoy your nice letters. We are having lovely weather here now, though we have had some stormy weather this summer. I go to Sunday school and church all the time. I have one brother but no sisters. Say, Kentuckians, come on! I see a large number of Kentuckians writing to Aunt Bettie. I never do see but one or two boys on the page any more. Aunt Bettie, let us cousins hear from you. Take next week's corner of Our Boys and Girls. The Children's Page is growing more every week. My brother has two pet rabbits and we have some chickens. My little cousin, Ruby Jessie May, has written to The Herald twice. Who was the first musician and where is it found? Who bore Jesus' cross? Name the man that Peter cut his ear off? When was the Bible written? Good luck. Your niece, Ruby Margaret May.

Dear Aunt Bettie: A few months have drifted away since I have written to Aunt Bettie, but I will come again. I will show the girls what I can do. I have light hair, light brown eyes, fair complexion, am 4 feet, 9 inches tall, weigh about 93 pounds, and my age is between 9 and 12. Who has my birthday, April 28? Who can guess my age? I will send my photo. My chums, Howard Allen and Charles Edward, are writing. My sister, Ruby Margaret is also writing. My pets are two pet rabbits. One is gray and one white. Leland Fryer, you write fine letters. Our Sunday school is going to have Children's Day and go on an outing. Wish some cousins could be here. I know we shall have a fine time. How many sayings did Jesus say on the cross? I have lived in the city and I hardly think I would love the country. Your nephew, Charles Frederic May, Jr.

Dear Aunt Bettie: It has been a long time since I have written, though I haven't forgotten you. I have brown curly hair, brown eyes, fair complexion, and am between seven and twelve. Who can guess my age? My birthday is Feb. 13. I was promoted to the 4th A. grade. We are having a fine vacation. The Boys and Girls' Corner is just fine. It is improving all the time. We have Sunday school and church every Sabbath, and prayer meetings on Tuesday nights. There has been several conversions. My sister and I visit often, and my little nephews are very cute. Aunt Bettie, I want to come to Asbury after awhile. Mama reads the Bible and I listen to her. She reads Bible stories to me. How long did Jesus stay on the cross, and what chapters is it in? Who told the first lie? Who was it that their father wasn't born? I love to play ball. What is your favorite games, boys? Come on boys.

Howard Allen Clagg.

Dear Aunt Bettie: Here comes a Tennessee girl to join your happy band of boys and girls. Most of the cousins describe themselves, so here I go—black hair, blue eyes, fair complexion, weight 75 pounds. I have one brother. I go to school. My teacher's name is Tabitha Davis. I live with my grandparents on a farm near Brush Creek. My mother and father are both dead. I like farm life fine.

Your loving cousin,  
Beatrice Vantrease.

Dear Aunt Bettie: I live on a farm and our church is about two miles from where I live. I have brown eyes and hair, and I am dark complexion. I am 5 feet, 10 inches tall, and weigh 160 pounds. I would like to have Lois Wilson's address. Lester Wilson. Mayflower, Ark., Box 72.

Dear Aunt Bettie: I just love to write to your nice page. Since I wrote and my letter was printed, I was very much surprised when I read it. I love to read stories of interest, and love to play the games of dominoes and checkers. I am a Kentuckian, and see many letters from Kentucky. I am sure the other states must not get ahead. My chums, Howard Allen and Charles Frederic, are writing. I love to go to Sunday school and church. I am in the Junior class. We have a very nice class. Well, I will not take up much room, so good-bye.

Charles Edward Wells.

Dear Aunt Bettie: Will you admit a little Mississippi girl into your happy band? My mother takes The Herald and I enjoy reading the Boys and Girls' Page very much. We are planning to have a revival the 4th Sunday in August, conducted by Bro. W. W. Nelson. I live on a farm of about 340 acres. As my letter is getting rather long I will ring off for this time. Love to Aunt Bettie and cousins.

Lena Mae Barnette.

Dear Aunt Bettie: How are you and all the cousins? How many of the cousins like to go to Sunday school? I go every Sunday I can. I went out to Callis Grove Saturday and took in the Fourth. Aunt Bettie, will you please send me Miss Margaret Bulpin's Miss Hazel Gladney's and Miss Mildred Anderson's addresses. I will be so glad if you would do this for me. I live on a farm, and have four sisters. My little sister is six years old today.

Hazel B. Mills.

Hazel, I don't know the P. O. of the parties you ask me about.—Aunt Bettie.

Dear Aunt Bettie: Hello! Will you let a Tennessee girl creep into your happy corner? Papa takes The Herald and thinks it is a grand paper. When I get through with school here, I am going to Asbury College. We are going to attend a camp meeting at Vincent Springs in August. I want someone to write to me. If you will we will soon get acquainted with each other. Here's my address, Brownsville, Tenn. Violet Martin.

Dear Aunt Bettie: Will you let me in your circle again? My father takes The Herald and I sure do think it a grand paper. Say, Alabama boys and girls, wake up. The other states are going to get ahead of us. You know that won't do, so get a move on you. Some of the cousins have, I see. I have a kitten and a calf for pets. Well, Auntie, I guess you have a time with your boys and girls' letters. Your niece and cousin, Tessie Thrasher.

Dear Aunt Bettie: Here is a letter that I have put off writing for ten years. My father and mother have taken this paper for some twenty years, when it was known The Way of Life, The Methodist, and now we take the good old Pentecostal Herald. I have three sisters, seven brothers, and seventeen nieces and nephews. There are forty-one that belong to our happy family union. I have two brothers that were in service in France and Germany. One of them got wounded, but they are happy men at home now. I am seventeen years old. I have one sister younger than I. She is fifteen. We are the same size. All of us "Wheelers" have blue eyes, brown curly hair, and fair complexion. My brother, George Morrison, said he would like to see the man he was named for. He is twenty-one now.

## UNION COLLEGE

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Mother heard Bro. Morrison preach at Terrell, Tex., twenty years ago. I don't go to school much as I have weak eyes. I am in the 9th and 10th grades. I'll try next time to write something more interesting. Your niece, Edna Wheeler.

Dear Aunt Bettie: I am a St. Clair County girl 9 years old. Will you enlist me in your family? I have four dolls named Mildred, Pearl, Mabel and Ruby. I have no sisters or brothers, or mother, but papa. I think he is fine. Well, this is my first letter. I will close for this time. Good-bye. Ida Fern Tipton.

Dear Aunt Bettie: Here comes a Tennessee girl to join your happy band of boys and girls. My aunt takes The Herald. I like to read the Boys and Girls' Page. I have dark hair, blue eyes, dark complexion, and weigh about 95 pounds. Who has my birthday, Dec. 13? My age is 11 years. I go to school every day when school is going on. My teacher's name is Miss Tabitha Davis. I help mama and papa work during the week, rest, or go to Sunday school when we have Sunday school. We go to church every first Sunday. I like farm life fine. I like to go out and enjoy the songs of the birds. Your loving cousin, Johnnie Lue Denney.

Dear Aunt Bettie: Here I come again. I wonder how you all are? I saw my other letter in print so I thought I would write and tell you that you made a mistake in it. You printed it, that I was in the 4th grade, and I will be in the 8th grade this year. Next year I expect to go to Boston to school, the Lord willing. Well, we have had our camp meeting. We had a very good camp; quite a few people were to the altar and they were mostly all young people. Praise the Lord! and I believe more are going to be saved. Papa takes The Herald and we like it very much, but what I enjoy most is the Boys and Girls' Page. I love to read them and see how all the cousins are getting along. I am fine. The next Tuesday after our camp meeting was over we went up old Whiteface Mountain. We had a very good time, was very tired the next day though. I would like very much to know Eula Britton's address. I wrote to her and my letter came back. I made some mistake in the address and by that time we could not find our paper her letter was in. So if some of you cousins or Aunt Bettie would send it to me, my address is Haselton, New York, Essex Co. Thanking you very much. Well, I hope all of you cousins are well, also Aunt Bettie. The Lord bless you all. Helen B. Haselton.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? I am 5 feet tall. I have brown eyes, brown hair, and light complexion. My sister takes The Herald. I sure do enjoy reading it. I go to school every year. I go to Sunday school nearly every Sunday. I live 7 miles from town. Love to Aunt Bettie and the cousins. Ona O. Hodnett.

Dear Aunt Bettie: I enjoy reading the Boys and Girls' Page in The Herald, and I would like to join the happy band. I live in the heart of the Adirondack mountains. The place is called Haselton, N. Y. It is very pretty around here in the summer time, the trees are so nice and green. I attended the Eastern Nazarene College, Boston, Mass., this year, and if the Lord wills I will go back another year.

I am between 15 and 18 years. I have brown hair and eyes, rosy cheeks and a fair complexion. I am 5 feet, 5 inches tall and medium weight. Who has my birthday, Aug. 28? I would enjoy hearing from some of the cousins. With much love to Aunt Bettie and the cousins.

Grazia Haselton.

Dear Aunt Bettie. I am a little Missouri girl. I live in Ray County on a farm with my father and mother. I have no sisters or brothers. The closest little girl neighbor lives a mile away, so I get pretty lonesome. I take music lessons. I am going to play at a recital. I think I am going to speak in a contest. My music teacher's name is Ada Cravins. Aunt Bettie, I am sorry you couldn't put all of the children's letters in The Herald, but I am glad to hear that Mr. W. B. didn't get my letter. I hope he won't get this one. So I will close for fear of him. Edrie Penny.

Dear Aunt Bettie: Will you let a little Mississippi boy join your happy band? I found my name in the last Herald. I am a minister's son. I have a father, mother, and one brother living. I live in the parsonage at Laurel, Miss. My father is an M. E. preacher. Who has my birthday, Aug. 4? I enjoy reading the Boys and Girls' Page. I go to Sunday school. My S. S. teacher's name is Mrs. S. E. Skinner. I love her dearly. My mother takes us and goes with us to Sunday school. What is the longest chapter in the Bible? Also, the shortest chapter in the Bible? Your little nephew, James Leroy Coleman.

Dear Aunt Bettie: I am a Christian. I go to Sunday school every Sunday. I live in the country with grandma and grandpa. Papa is working in Little Rock. I have two brothers and one sister, and one brother in heaven. I am 9 years old.

No Name.

Dear Aunt Bettie: I am still in that straight and narrow way that leads to life everlasting. Glory be to His name. I thank God for the sweetness in my soul. I love Jesus and love to serve Him. He is so sweet to me. It was Jesus who suffered for me and made me what I am. By the grace of my blessed Savior I want to hold out to the end. Without the grace of my blessed Jesus it would be a failure. Bless His holy name for salvation that keeps me. I am glad that Jesus is my Ruler and my guide, and keeps me by power divine. Lord bless you all. May Day.

Dear Aunt Bettie: I am a little girl, so please let me in. I am eleven years old. I live on a farm and it sure is better than the city. Don't you think so? I am a member of the Methodist Church, South. Bro. C. R. Crow is our pastor. I lived at Louisville about a year. My mother and father died and I went to the Methodist Orphans Home, and Mrs. Cora Jones took me as her child. I have been with her three years. I call her mother. I have a brother in the home smaller than I. There is a woods by our house that is full of squirrels. I wish some of the cousins were here to enjoy them with me. Nebo is a small town; seven stores, two blacksmith shops, two dry goods stores, and three churches. I am in the 6th grade at school. Your niece, Zada Shadoan.

In answering advertisements mention your paper. It commends you.



## EVANGELISTS' SLATES

**G. W. BIDDOUT'S SLATE.**  
Coffeeville, Miss., Aug. 19-29.  
Permanent address, 6327 North 21st St., Philadelphia, Pa.

**CHARLIE D. TILLMAN'S SLATE.**  
Kelton, S. C., Aug. 15-21.  
Union, S. C., Aug. 22-Sept. 5.  
Glendale, S. C., Sept. 8-19.  
Indian Field, S. C., via Georgetown, Sept. 22-Oct. 3.  
Andalusia, Ala., Oct. 10-28.

**EARL B. MOLL'S SLATE.**  
Thomson, Ga. (White Oak camp) Aug. 20-25.  
Gainesville, Ga., (Lumpkin camp) Aug. 26-30.  
Sharon, Ga., Sept. 5-17.  
Some open dates after Sept. 17.  
Permanent address, Box 569, Atlanta, Ga.

**REV. A. B. ANDERSON'S SLATE.**  
Nauvoo, Ala., Aug. 18-29.  
Permanent address, 6211 Centennial Blvd., Nashville, Tenn.

**ORLA MONTGOMERY'S SLATE.**  
Indianapolis, Ind., Aug. 24-29.  
Petersburg, Ind., Sept. 26-Oct. 17.

**O. H. CALLIS'S SLATE.**  
Plainview, Tex., Aug. 18-28.  
Home address, Wilmore, Ky.

**J. V. COLEMAN AND WIFE.**  
Evangelists.  
Hertford, N. C., Aug. 18-29.  
Fort Gay, W. Va., (camp) Sept. 1-12.  
Zanesville, Ohio, Sept. 15-26.  
Home address, 1810 Young St., Cincinnati, Ohio.

**F. J. MILLS'S SLATE.**  
Delta Center, Mich., Aug. 22-Sept. 5.  
Home address 723 Washenaw St., Lansing, Mich.

**A. F. AND LEONORA T. BALSMEIER'S SLATE.**  
Normal, Ill., (camp) Aug. 19-29.  
Olivet, Ill., (Assembly) Sept. 1-5.

**E. E. SHELHAMER'S SLATE.**  
Carthage (California, Ky.) Aug. 20-29.  
Oakland City, Ind., Aug. 27-Sept. 5.  
Loveland, Ohio, Sept. 8-12.

**G. EDWIN ELLIS'S SLATE.**  
Pleasant Hill, Ill., Aug. 20-30.  
Home address, University Park, Ia.

**ARTHUR C. ZEPPE'S SLATE.**  
Hilcrest Camp, Ill. Address Kampsville, Ill., care J. P. Suhling, August 19-29.  
Newton, Ia., care general delivery, Aug. 31-Sept. 12.  
Campton, Ky., care camp, Sept. 24-October 3.

**REV. H. O. JACOBSON'S SLATE.**  
Viborg, S. D., Aug. 25-Sept. 5.  
Home address, 3602 13th Ave., South, Minneapolis, Minn.

**REV. J. E. HEWSON'S SLATE.**  
Dunkirk, O., Aug. 19-29.  
Open date—Sept. 1-13.  
Vincennes, Ind., Sept. 15-20.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**REV. G. A. LAMPHEAR'S SLATE.**  
Russellville, Ind., August.  
Kinsley, Kan., September.

**REV. ALBERT REID AND WIFE.**  
Tina, Mo., Aug. 17-Sept. 8.  
Busseyville, Ky., Sept. 8, indefinitely

**R. A. YOUNG'S SLATE.**  
Pearcy, Ark., Aug. 17-29.  
Huntington, Ind., Aug. 31-Sept. 12  
Permanent address, Wilmore, Ky

**SLATE OF H. V. CUMMINS AND W. O. STRONG.**  
Green Bay Wis., month of August.  
Menominee, Mich., month of September.

**H. E. COPELAND'S SLATE.**  
Paton, Iowa, Aug. 22-Sept. 12.  
Sioux City, Ia., Sept. 17-26.  
Des Moines, Ia., (open) Oct. 1-Nov. 14.  
Beach, N. D., Nov. 21-Dec. 19.  
Home address, 739 20th St., Des Moines, Iowa.

**ARTHUR J. MOORE'S SLATE.**  
Lubbock, Tex., (First Methodist Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.  
Home address, Macon, Ga.

**A. L. WHITCOMB'S SLATE.**  
Delanco, N. J., Aug. 28-Sept. 8.  
Indianapolis, Ind., Sept. 10.  
Binghamton, N. Y., Oct. 3-17.  
Bridgeton, N. J., Oct. 20-24.  
Ponchartraine, Mich., Nov. 7-21.  
Dallas, S. D., Dec. 5-19.  
Home address, University Park, Iowa.

**SLATE OF FREDERICK AND ERNA O. NIXON.**  
Chandler, Okla., Aug. 12-29.  
Home address, Wichita, Kan.

**C. C. CRAMMOND AND WIFE.**  
Daft, Mich., Aug. 5-15.  
Berlin, Center (Ionia, Mich.), care G. T. Fisher, Aug. 2-Sept. 5.

**JOSEPH OWEN'S SLATE.**  
Halgler, Neb., Aug. 20-29.  
Greenville, Tenn., Sept. 3-19.  
Home address, Boaz, Ala.

**J. B. MCBRIDE'S SLATE.**  
Glenview Camp, Ky., (Webb P. O.) Aug. 19-29.  
Home address, 1894 N. Lake Ave., Pasadena, Cal.

**FRED ST. CLAIR'S SLATE.**  
Portland, Maine, May 30-Sept. 30.

**FRED DE WEEERD'S SLATE.**  
Hopkins, Mich., Aug. 19-26.  
Cleveland, Ind., Aug. 27-Sept. 5.  
Erma, N. J., Sept. 10-19.  
Home address, Fairmount, Ind.

**JOHN E. HEWSON'S SLATE.**  
Dunkirk, O., Aug. 19-29.  
Open date, July.  
Home address 127 N. Chester Ave., Indianapolis, Ind.

**W. R. COX'S SLATE.**  
Binghamton, N. Y., Aug. 20-30.  
Athens, O., Sept. 3-12.

**SLATE OF EVANGELIST W. R. QUIN-TON AND WIFE.**  
Pensacola, Fla., Aug. 22-Sept. 5.  
Eufaula, Ala., Sept. 10-19.  
Permanent address, Chipley, Fla.

**BONA FLEMING'S SLATE.**  
Wapakoneta, O., (camp) Aug. 19-26.  
Blain, Iowa, (camp) Aug. 27-Sept. 5.  
Nampa, Idaho, (camp) Sept. 10-19.

**WM. O. NEASE'S SLATE.**  
Denison, Tex., Aug. 29-Sept. 18.  
Home address, Olivet, Ill., No. 44.

**F. W. COX'S SLATE.**  
Burlington, Ia., Aug. 16-29. Care General Delivery.  
May 10 to June 20 are open dates.  
Home address, Ldsbon, O.

**REV. C. O. FAIN'S SLATE.**  
Stamping Ground Ky., Aug. 20-Sept. 1.

**W. H. TULLIS'S SLATE.**  
Moreland, Minn., Aug. 8-22.  
Permanent address, 320 2nd St., Jamestown, N. D.

**REV. GEO. BENNARD'S SLATE.**  
Bloom City, Wis., Aug. 19-29.  
Clarkton Mo., Sept. 2-12.

**MR. AND MRS. E. A. SHANK'S SLATE.**  
Toronto, O., (Hollow Rock camp) Aug. 18-22.  
Oakland City, Ind., (camp) Aug. 27-Sept. 5.  
Permanent address, 1810 Young Street, Cincinnati, Ohio.

**SLATE OF FREESE AND WATKINS.**  
Millersburg, Ohio, Aug. 19-29. (Care Lloyd Finlay R. P. O.)  
Boheda, Ohio, Sept. 3-30.  
Canton, Ohio, Oct. 10-31. (3003 9th St.)  
East Palestine, O., Nov. 7-28 (602 Park Ave.)  
Akron, O., Dec. 1-12 (77 E. York St.)  
Permanent address, 3519 Cedar Ave., Cleveland, Ohio.

**P. F. ELLIOTT'S SLATE.**  
Owosso, Mich., camp, Aug. 19-29.  
Kingswood, Ky., camp, Sept. 3-13.  
Oia, Mich., Oct. 22-Nov. 7.  
Anley, Mich., Nov. 13-28

**PETTICORD PARTY SLATE**  
Buchanan Mich., (Riverdale) Aug. 19-29  
South Bend, Ind., (First Church) Sept. 26.  
Chicago, Ill., (East Side) Oct. 3-24  
Marleton, Mich., Oct. 31-Nov. 21.  
Jackson, Mich., Nov. 28-Dec. 19.  
Permanent address, Naperville Ill.

**A. H. JOHNSTON'S SLATE.**  
Wichita, Kan., Aug. 19-29.  
Allerton, Iowa, Aug. 30-Sept. 17.  
Allerton, Iowa, Aug. 30-Sept. 12.  
Ellyria, O., Sept. 17-26.  
Amherst, O., Sept. 30-Oct. 10.  
Fairview, Pa., Oct. 17-30.  
Permanent address, 800 Princeton St., Akron, Ohio.

**T. M. ANDERSON'S SLATE.**  
Hollow Rock camp, Aug. 12-22.  
Richland, N. Y., camp, Aug. 22-Sept. 5.  
Permanent address, Wilmore, Ky.

**E. J. MOFFITT'S SLATE.**  
Prince George, Circuit, Aug. 1-31.  
Coffee Hill, Va., Sept. 1-16.  
Hurlock, Md., Sept. 20-Oct. 3.  
Deitaville, Va., Oct. 3-Nov. 14.

**B. D. AND M. B. SUTTON'S SLATE.**  
Clarence, Mo., Aug. 19-29.  
Kingswood, Ky., Sept. 3-14.  
Cecilia, Ky., Sept. 15-26.  
Manghan, La., Oct. 1-15.  
Home address, 4232 Castleman Ave., St. Louis, Mo.

**JARRETTE AND DELL AYCOCK'S SLATE.**  
Calera, Ala., Aug. 13-29.  
Florence, Ala., Sept. 3-19.  
Permanent address, Atwood, Okla.

**C. C. RINEBARGER'S SLATE.**  
Alexandria, Ind., Beulah Camp, Aug. 13-23.  
Atlanta, Neb., Sept. 3-19.  
Home address, New Albany Ind.

**C. W. RUTH'S SLATE.**  
Blackwell Okla., Aug. 27-Sept. 5.

**SLATE OF L. J. MILLER AND C. L. EDWARDS.**  
Enderlin, N. D. Aug. 22-Sept. 25.  
Oakes, N. D., Sept. 8-26.  
LaMoure, N. D., Sept. 29-Oct. 17.  
Fargo, N. D., 1st M. E. Church Oct. 24-Nov. 14.  
Fargo, N. D., Broadway M. E. Church Nov. 14-21.  
Bdgley, N. D., Nov. 28-Dec. 19.  
Home address, 1716 Sweetbrier Ave., Nashville, Tenn.

**THE MUCKEY SISTERS SLATE.**  
Hollow Rock, O., (P. O. Fortuna) Aug. 16-22.  
New Cumberland, W. Va.

**WILBUR DIGGS'S SLATE.**  
Locust Grove, Va., Sept. 1-12.  
Elberon, Va., Oct. 3-10.

**LELA MONTGOMERY'S SLATE.**  
Enfield, Ill., Aug. 20-Sept. 5.  
Indianapolis, Ind., E. Park M. E. C., Oct. 12-30.

**SLATE OF JACK LINN AND WIFE.**  
Bonnie, Ill., (camp), Aug. 13-22.

**REV. JIM GREEN'S SLATE.**  
Ball Creek, N. C., Aug. 20.

**THE CONNERS'S SLATE.**  
Singing Evangelists.  
Greencastle, Ind., August.  
Gibson City, Ill., September.

**SLATE OF G. ARNOLD AND JENNIE A. HODGINS.**  
Drummond, Tenn., Aug. 19-29.  
Curve, Tenn., Sept. 2-12.

**JOHN F. OWEN'S SLATE.**  
Ava, Mo., (camp) Aug. 26-Sept. 5.  
Home address, Boaz, Ala.

**ANDREW JOHNSON'S SLATE.**  
Circleville, O., (camp) Aug. 23-Sept. 1.

**A. W. CALLEY'S SLATE.**  
Zion, S. C., Aug. 15-Sept. 5.

**E. T. ADAMS'S SLATE.**  
Tolu, Ky., (Hurricane camp) Aug. 19-29.  
Poplar Branch, N. C., Sept. 5-19.  
Home address, Wilmore, Ky.

**J. L. GLASCOCK'S SLATE.**  
Normal, Ill., Aug. 20-29.

**L. E. WIBEL'S SLATE.**  
Lynn, Ind., Aug. 22-Sept. 5.  
Montpelier, Ind., care Chester Rigby, Sept. 3-Oct. 3.  
Home address, 317 S. Bennett St., Bluffton, Ind.

**G. F. JACOBS'S SLATE.**  
Spencer, Ia., Sept. 5-20.  
Clinton, Ia., Oct. 1-31.  
Home address, 223 E. 6th St., Duluth, Minn.

**EVANGELIST J. E. WILLIAMS'S SLATE.**  
Blackwell, Okla., Aug. 26-Sept. 6.  
Home address, Owensboro, Ky.

**SLATE OF WARNER P. DAVIS.**  
Whitley City, Ky., Aug. 30-Sept. 12.  
Permanent address, Wilmore, Ky.

**BLANCHE ALLBRIGHT AND JEWEL REED.**  
Odin, Ill., Aug. 19-29.  
Clifford, Ill., Aug. 24-Sept. 6.  
Kyle, Mo., Sept. 12-26.  
Poplar Bluff, Mo., Oct. 3-17.

**SLATE OF J. E. REDMON AND WIFE.**  
Carthage, Ky., Camp Meeting, Aug. 20-30.  
Aspen Grove, Ky., Camp Meeting, Sept. 8-19.  
New Richmond, Ohio, (camp) Sept. 22-Oct. 10.  
Hampton camp, Hampton, Ky., Aug. 27-Sept. 6.  
Home address, Brookville, Ind.

**C. W. BUTLER'S SLATE.**  
Burlington, Ia., Aug. 16-29.  
Campbellsville, Ky., Sept. 14-26.  
Coast to Coast tour, Oct. 5-May 1.

**JAMES V. REID'S SLATE.**  
Lubbock, Tex., (First M. E. Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.

**JOHN W. COOPER'S SLATE.**  
Kampsville, Ill., Aug. 19-29.  
Permanent address, 114 Park Ave., Binghamton, N. Y.

**SLATE OF A. M. SPRAGUE.**  
DHI City, Okla., Aug. 22-Sept. 5.  
Home address, Ryan, Okla.

**HARRY S. ALLEN'S SLATE.**  
Chapel Hill, Tenn., Aug. 22-Sept. 5.  
Salem Church, Sept. 8-19.  
Alexander, Ga., Sept. 22-Oct. 3.  
Calvary, Ga., Oct. 6-17.  
Home address, Macon, Ga., Route 1.

**ALBERT REED AND WIFE.**  
Tina, Mo., Aug. 19-Sept. 1.  
Busseyville camp, Sept. 8.  
Permanent address, Wilmore, Ky.

**REV. AND MRS. E. O. RICE'S SLATE.**  
Taylor Falls, Minn., Aug. 12-22.  
Curlew, Iowa, M. E. Church, Aug. 26-Sept. 4.  
Ostego, Minn., Sept. 5-15.  
Permanent address, 1697 W. Minnehaha St., St. Paul, Minn.

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**REV. JOHN THOMAS'S SLATE.**  
Richland, N. Y., Aug. 22-Sept. 5.  
Permanent address, Wilmore, Ky.

**GORDON RAINEX'S SLATE.**  
Aragon, Ga., Aug. 16-29.

**CHAS. C. CONLEY'S SLATE.**  
Quaker Song Evangelist.  
Webbs, Ky., (Glenview Camp) Aug. 19-29.  
Louisville, Ky., (tent meeting) Sept. 11-27.  
Home address, 729 College Ave., Columbus, Ohio.

**SLATE OF C. A. DAUGHERTY, SINGING EVANGELIST.**  
Open Dates—Aug. 18-Oct. 1.  
Bunson, S. C., Oct. 1-17.  
Upon for engagements anywhere.

**PAUL BRASHER'S SLATE.**  
McHenry, Miss., Aug. 20-30.  
Home address, Oneonta, Ala.

**H. E. CROWDER'S SLATE.**  
Singing Evangelist.  
Sweet Springs, W. Va., Aug. 20-Sept. 15.  
Permanent address, 114 Wyoming St., Charleston, W. Va.

**SLATE OF H. A. LONGINO AND WIFE.**  
Springfield Camp, Ky., Aug. 20-29. Mrs. Longino, pianist.  
Burling, Ky., Aug. 31.  
Lexington, Ky., (Annual Conf.) Sept. 1-6.  
Open date, Sept. 15-Oct. 6.  
Cleveland, Kansas, Oct. 10-30.

**M. V. LEWIS'S SLATE.**  
Fig, N. C., camp, Aug. 19-29.

**M. E. BAKER'S SLATE.**  
Brownsville, Ind., Aug. 8-29.  
Open Date—September and October.  
Home address, 1715 Hall Place, Indianapolis, Ind.

**REV. F. F. McALL'S SLATE.**  
Open date—Aug. 15-29.  
Open date—Aug. 29-Sept. 12.  
Home address, Jasper, Fla.

**REV. GUY WILSON'S SLATE.**  
Bentleyville, Pa., Aug. 24-30.

**REV. A. JACOBS AND FRANCES U. JACOBS.**  
Knoxville, Ia., Aug. 20-30.

**ORLA MONTGOMERY'S SLATE.**  
Indianapolis, Ind., Aug. 24-29.  
Home address, 1718 S. 10th St., Terre Haute, Ind.

**REV. JOHN A. LINN'S SLATE.**  
Hopkins, Mich., Aug. 24-29.

**EVANGELIST W. A. ASHLEY'S SLATE.**  
Springfield, O., (camp) Aug. 13-23.  
East Enterprise, Ind., (camp) Aug. 27-Sept. 5.  
Home address, 515 Goldsboro St., Easton, Maryland.

**SLATE OF W. R. QUINTON AND WIFE.**  
Lake Wales, Fla., Oct. 24-Nov. 7.  
Haynes City, Fla., Nov. 11-21.



# "THE MASTER IS COME AND CALLETH FOR THEE."

"Perilous times will come." Do you realize, dear reader, that we are in those times NOW? Infidelity, higher criticism, worldliness, and a lost sense of sin is abroad in the land, and the watchman must stand upon the walls of Zion and warn the people to flee these things, and seek refuge in the fountain that cleanseth from all sin.

## SATAN'S EMISSARIES ARE BUSY.

The promoters of error spread their pernicious literature free, to every man, woman, and child they can possibly reach. Shall the Lord's children do less than Satan's? God forbid!

## A GREAT RESPONSIBILITY AND A GRACIOUS OPPORTUNITY.

There is a tremendous responsibility resting upon those who know the truth, to pass it on to their fellowbeings, however their fellowbeings may treat it. "We do not well to hold our peace in this the day of good tidings." It is our duty to let the world know that Jesus Christ is mighty to save to the uttermost. Someone is waiting for YOU to tell them. Will you fail?

## HOW CAN THEY HEAR WITHOUT A PREACHER?

You may not be able to go in person to that soul whom your heart longs to help, but *THE HERALD* may become a preacher of righteousness if you will send it on the wings of prayer and faith, to some needy soul. Let every member of *THE HERALD* family form a Gideon's Army that will smash the pitchers of gospel truth until the light of FULL SALVATION shall girdle the globe.

## THE HERALD FROM NOW UNTIL JANUARY, 1921, FOR FIFTY CENTS.

Of course, you are wondering how we can make this very liberal offer with the high price of paper, ink, and labor; but we are venturing in the fear of God, realizing He knows our motive and will bless the effort done in His Name.

## NOW IS YOUR OPPORTUNITY. DON'T MISS IT.

To make this offer is the part of *THE PENTECOSTAL HERALD*; but without YOU it can do nothing. For this reason, we ask every reader and lover of *THE HERALD*—the John the Baptist of these apostate times—to rally to our assistance and determine that you will send us at least FOUR trial subscribers. Why not enclose \$5.00 and bless TEN homes with *THE HERALD'S* weekly messages of wholesome gospel truth? Some of our readers may have tithe money waiting to be put in service for the Master. If so, think of ten friends—poor, shut-ins, needy preachers, or unfortunate widow—to whom *THE HERALD* would go as a ray of gospel sunshine each week, and send their names to us that they may get the first number of this generous offer.

## WHO WILL BE THE FIRST?

There is not a reader of *THE HERALD* who cannot receive a blessing by placing *THE HERALD* in one or more homes. Unbelief is crowding our pulpits, and worldliness is capturing our churches, and it is time for most zealous effort on the part of those who hold on to the saving truths of the Bible. Will you be one to rally to the fight *THE HERALD* is making for the promulgation of that Gospel which is the power of God unto salvation? Send for sample copies of *THE HERALD* and begin an earnest canvass at once. To the rescue, Reader! Men are dying for the bread of life! YOU can give it to them until January, 1921, for only FIFTY CENTS!

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# PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.  
Mrs. H. C. Morrison, Associate Editor.

Louisville, Ky., Wednesday, Aug. 25, 1920.

\$1.50 Per Year.  
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## THE HOLINESS PEOPLE.

BY THE EDITOR.



HE holiness people" is a name applied to a people scattered throughout the United States and around the world, who believe in full salvation from sin in this life through the atonement made in the sufferings and death of our Lord Jesus Christ.

"The holiness people" did not take this name to themselves, but it was applied to them in a spirit of derision by those who are opposed to their views, the doctrines they teach, and the experience they seek for, and witness to. The name is scriptural, however, and is not objectionable to those who rejoice in a Christ who is able to save to the uttermost.

"The holiness people" are ready to admit that there are many groups and bodies of people in the world, with various teachings, who claim to believe in full salvation from sin. But we are now speaking of that great body of people to be found more or less in all protestant churches, and practically all lands where protestant ministers and missionaries have preached the gospel, who believe in the Wesleyan interpretation of the Scriptures on the subject of entire sanctification.

"The holiness people" have heard much said about division, strife, and disagreement among themselves. We think these notions are quite exaggerated. We know of no people on earth who are so genuinely united in faith, love, and purpose, as the holiness people, who adhere to the Wesleyan doctrine on the subject of full salvation. Of course, they are scattered wide apart as to geography, but they are close together in their faith in the Bible doctrine of full salvation. There may be found camp meeting centers, college communities, publishing plants, a missionary band here, there, and yonder, in the North, South, East, West, Canada, the British Isles, parts of Europe, and in the great mission fields. It would be impracticable for these people to be united into one society, or organized unions. It is entirely unnecessary that it should be so, but they enjoy a higher union than organic union. They are one in Christ; they are many members in different parts of the world, but all members of the same body—the body of Christ.

"The holiness people" who adhere to the Wesleyan teaching on the subject, are very largely active members of some protestant church. Perhaps, the large majority are Methodists. A very large per cent of the members of the Free Methodist Church testify to the experience of entire sanctification. This great doctrine of full salvation is the foundation and chief cornerstone of the Church of the Nazarene. Quite a percent of the Wesleyan Methodists witness to the experience of entire sanctification. They

are a devout and excellent people. Among the Protestant Methodists there may be found beautiful representatives, both in faith and experience, of this Bible doctrine. A goodly number of faithful adherents to the teaching of full redemption may be found among Baptists, Presbyterians, Disciples, and other churches, while perhaps, the large majority who believe in, and claim a full redemption, are members of the M. E., and M. E. Church, South. Among all these peoples there is a remarkable unity of faith and teaching, and a beautiful oneness in experience and purpose.

"The holiness people" believe the Bible. They believe it to be an inspired book, absolutely trustworthy. They believe in the virgin birth and Deity of Jesus Christ; they believe that "He by the grace of God hath tasted death for every man." They believe He is able to save to the uttermost. They believe that the human race is fallen, depraved, sinful, and without hope, apart from the salvation God has provided in Christ. "The holiness people" believe in revivals. They believe in earnest preaching on the wickedness of sin, the certainty of judgment, and the awfulness of hell which awaits the impenitent. They believe in the altar of prayer; they love to see the sinner weep over his sins, and pour out his heart in contrition before God. They love to hear the shouts of joy when the sinner passes from death unto life. They have no sympathy, whatever, with the destructive critics; they "contend earnestly for the faith once delivered to the saints." May God help them to be true to their convictions, to press the battle for lost souls, and to lead the people on into the experience of full redemption.

### An Interesting Query.



READING on the train a few days since, I purchased a copy of one of the Chicago dailies from which I clipped the following:

TODAY'S SERMON.

By the Rev. E. F. Tittle, D.D.,  
First Methodist Episcopal  
Church, Evanston.

"The church has both a right and a duty to ask men to believe in something, but the church must see to it that she does ask men to believe in something which is alive enough to tempt their wills and capture their enthusiasm. The church cannot hope to retain the allegiance of forward looking men if she insists upon clinging to dogmas which the world's best intelligence has repudiated and the world's best conscience has come to deplore.

"The usefulness of the Church to the mod-

ern world will be determined in no small degree by the answer which she gives to such questions as these: What of prostitution? What of industrial strife? What of war? Has the church enough faith in God and in man to affirm that prostitution, industrial strife and injustice, even war, may be done away with?"

We will all very readily agree with the statement of Dr. Tittle that "the Church has both a right and a duty to ask men to believe something." We will also agree that she should "ask men to believe something which is alive." Why not ask them to believe the Bible, to believe in the Lord Jesus Christ, to believe what the prophets and apostles say of Him? This faith, throughout the history of the Church has had power to tempt men's wills and capture their enthusiasm.

Men who believe the Bible and believe in the Christ of the Bible, have been men who have carried the banner of the cross around the world, built the schools and the great institutions of civilization. It would be interesting to know just what the pastor of the First Methodist Church of Evanston means when he says, "The Church cannot hope to retain the allegiance of forward looking men if she insists upon clinging to dogmas which the world's best intelligence has repudiated and the world's best conscience has come to deplore." Is the reverend gentleman speaking of the Church at large, or has he special reference to the Methodist Church? The Methodist Church has never clung to "dogmas" that the best intelligence and the best conscience repudiates or deplores. Methodism has a world message, which from the earliest days of the Church appealed both to the intelligence and the conscience. She has offered to the world an inspired Book, a crucified and risen Christ mighty to save to the uttermost, the Holy Spirit regenerating the soul, bearing witness to the consciousness, leading and guiding the believer into perfect love. One can but suspect that the pastor of First Church at Evanston is perhaps tainted with "The New Theology." There is much bombastic talk about "forward looking men," "the new order," and many such expressions which mean nothing in particular.

No doubt, the Church must give attention to all of the world's woes. She must interest herself in the bodies as well as in the souls of men. She must go down into the front trenches of human struggle, prevent prostitution wherever possible, bring the gospel of reconciliation and adjustment of man, to man, in the realm of industrial strife. She must preach the spirit of forgiveness and love which will destroy the spirit of strife and war, but in order to do all of this there is no occasion for her to give up any of the great truths for which she has stood through the centuries. There is a large group of men who are constantly reflecting on our

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY



# The Relative Value of Divine Healing to Revivals.

F. W. Cox, Evangelist.

**I**N God's pure natural order, everything is related. All things have their place and everything is more or less essential. The human body might get along without a toe, a finger, or even an eye, but God knew they were needed to make up the whole man. Just as the four legs of a horse and the four quarters of a dollar are all essential, so regeneration, entire sanctification, divine healing and the coming of the Lord are all essential to complete the full gospel and a well-rounded church.

Holiness of heart and life must come first, and whoever puts divine healing and the second coming ahead of full salvation has sadly perverted God's order; and those who scoff at the relative value of healing and the Lord's return have swung to the other extreme. God oftentimes uses inferior blessings to arouse interest and to prepare the people for the more important truths. This order was observed much in the early days of the church. We will notice a few of the many instances where this was so.

The ministry of Christ and His disciples was flooded with remarkable healings. Before Jesus went to heaven He left orders for the practice to be perpetuated. (Mark 16: 15, 16). He sent His disciples out and gave them power, i. e., authority, "to cast out evil spirits, and to heal all manner of sickness and disease." (Matt 10:1).

Christ's disciples carried the small bottle of symbolic "oil," and anointed many that were sick and healed them. (Mark 6:13). Peter said, "Through faith in his name hath he made this man strong." (Acts 3:16). This healing brought the crowds and gave Peter the largest congregation he had ever had. Then he preached repentance to them, and the result was 5,000 converts in one day. And it was the first day of the meeting, too.

One leper was healed and "he blazed it abroad," and they came to hear Jesus "from every quarter." (Mark 1:45). This beats all our modern methods of advertising a revival, even though it is right to use them. This unbelieving world needs to see, as well as to hear. Talk is cheap; religious windmills are too numerous. The world needs facts.

The gospel of Christ is a success when all its agencies are used, each in its right place. Some people think that a divine healing service or sermon will cause the people to take their minds from the Lord and put them on their bodies. The Bible teaches and experience proves just the contrary. Jesus healed the blind man and he at once became a follower of Jesus "and glorified God." Then it says, "And all the people, when they saw it, gave praise to God." (Luke 18:43). Jesus won so many people to Him through healing them that even the old scribes and Pharisees became alarmed, and said, "This man doeth many miracles. If we let him alone, all men will believe on him." (John 11:47-48). Jesus knew how to get the crowds.

In one of my city charges as a pastor, the Lord gave me a blessed revival of salvation; and so many were healed in connection with it that it was a great rebuke to the Christian Science teaching of that place. Prof. Charles, the reader of that cult, shut up his office and left town. Hallelujah! The next city charge I accepted as pastor was about fifty miles from there. Here the lady reader of the Christian Science cult and her husband were both saved and sanctified in my meeting and joined the Holiness Church. To the glory of God I can say I did not have to preach to empty seats, although in both cases we had plenty of seats and space when I first came. The places did not look lonesome, but in three or four months we neith-

er had space nor seats enough. It is still true as Christ said of Himself, "And I, if I be lifted up, will draw all men unto me."

The trouble with many churches is that their preachers recommend medicine and specialists to their sick, instead of pointing them to Jesus for healing. This produces empty seats for themselves and makes a market for Christian Science. This is too bad; but, alas! it is too often the case. God showed me that if the Church had treated Jesus Christ right on the line of healing, Christian Science would have had less market for its errors. Philip's great revival in Samaria was largely brought about by casting out demons and healing the sick; then "Samaria received the word of God." "And there was great joy in that city." (Acts 8: 6-8). One of the most remarkable answers to prayer on record is in Acts 4:29-31. The thing that made the devil and the people roar was the miraculous healings and conversions that followed the ministry of the early disciples. Under the malicious threats of the people, the apostles called a prayer meeting. It was not a vicious prayer for God to send thunder and lightning to kill half a dozen and scare the life out of the rest of the people, in order to have some sort of a meeting. It was a prayer which we do well to emulate, i. e., to strive to equal or excel. Here is the prayer and its results: "And when they had heard that" (the threats of the officers) "they lifted up their voices to God with one accord and said, Lord, Thou art God, which hast made heaven and earth and sea and all that in them is: . . . And, now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done in the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and soul," etc.

The results of this prayer were as follows:

- (1) It silenced the enemy's guns.
- (2) It brought a fresh filling with the Holy Ghost.
- (3) It gave them a big healing service.
- (4) It produced a magnificent revival.
- (5) It gave a multitude of converts.
- (6) It produced powerful and gracious witnesses.
- (7) It turned all the stinginess out of their souls, opened the clasps and strings from their pocket-books, and made them liberal.

(8) It proved beyond the shadow of a doubt what this article stands for; viz., if pastors, evangelists and churches will come back to the Bible method of revivals and preach Jesus in all His fulness for salvation and healing, it will arouse enough antagonism from church bosses and self-styled officials to bring persecution to drive God's people to prayer. This prayer would pull fire from the skies, put the "fussers" and fighters out of business and out of office, and flood the world with a genuine revival. It would pack the churches with hungry souls until standing room would be at a premium. It would produce such a liberality that the empty sides of the depleted church treasury would burst with all the tithes and abundance of free-will offerings. It would reproduce the lost art of hospitality in the church to such a degree that every saint would strive to have a "prophet's chamber" in his home, and would want to put in the first bid to entertain the evangelist, pastor, or visiting pilgrim.

The utility of divine healing toward the

promotion of a revival is simply incalculable. Let us not make healing the main thing or we will get out of the royal way. On the other hand, let us not speak lightly of this blessed co-partner of the revival, lest we grieve the Lord. Oh, let us come back to the Bible, and seek the Holy Ghost baptism for cleansing and endowment; then proclaim the full gospel for salvation and health. Let us preach the Lord's second coming to comfort and encourage the saints, and warn the sinners to get ready to meet Him. Let us have the solidarity that characterized the apostles and the early Methodists. Then the Church of Jesus Christ will cut its way through the world like a swift river cutting its own channel. We will be like a burning flambeau. The cause of God will then swing heavenward more degrees than "the sun dial of Ahaz went backward."

## Earthward Gravitation.

That is a wholesome admonition given in the Book of books: "Love not the world, neither the things that are in the world." Reason—The love of the world and the love of God cannot dwell in the same heart. The power of earthly attractions is shown by the following incident, which reveals to us the inclination there is to become absorbed in the low and perishing things of earth, until we are unable to extricate ourselves from their tenacious grasp. An exchange says.

"An eagle was seen on a cake of ice floating above Niagara Falls, feeding on a dead lamb. A sleet was falling, freezing as it fell. The eagle, intent upon its meal, looked upon the scene, perhaps aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The cake of ice was borne into the current nearer the falls.

"The eagle crouched to mount into the air, but its feathers were congealed into fetters. The mist had frozen into bands of ice while the eagle was feasting securely upon earthly things. Nearing the brink, the awful moment came when with frantic fright it strove to force its pinions, but it was bound; and with a piercing shriek of agonized terror it plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, what if the coming of the Lord should find me occupied with earthly things, unprepared to meet the Bridegroom."

## Report.

Well, here we are at our wit's end to know how to make up another report of a meeting just closed near Flemingsburg, Ky., out in the country among the tobacco raisers. The meeting was held in a wooden tabernacle. There were very few real Christians in that community, but there are a few that are walking straight and going with God. One of the peculiar features of this meeting is, they have a clever set of sinners that seem to have as much interest in the meeting as the saints. They look after the finances and the outside work, in fact, they do about everything but come to the altar and get salvation, and we believe many of them would, were it not for giving up their tobacco patch. They have the light, and they know that it means good-bye tobacco patch if ever they get the real thing. They love the gospel and they love straight preaching, and they will come to hear it. We had excellent crowds, and they would sit right up on the front seats and nibble the bait, but there were very few that would swallow the hook. They loved the bait but were shy of the hook. However, we landed a few, and we are certainly very thankful for the small string. Amen.

JOHN T. HATFIELD.





## "A Good Woman."

Rev. T. Richardson Gray.



### "FIRST PURE."

**T**HAT the way of transgressors is hard, tis said, but they're the silliest words ever penned. Wine, women, and cards make it luridly red, but the 'way' is not hard; it's the consequential bump at the end."

The above lines appearing in a large store window, arrested the eye, gave us a thrill, and brought us to a halt. Likewise were hundreds of passers-by attracted, thrilled, and made to think. In striking contrast there loomed in large flowered letters, "Mothers Day." Then the quotation,

"Be to her virtues very kind,  
And to her faults a little blind."

And though this last sentence applies to the average woman, it may lay just claim upon our respecting all womanhood: for the first above-mentioned is not wholly bad, nor the other free from faults. The "one may live in a Terrace house, and one in the street below." But sooner or later, true womanhood may assert itself and they both alike be good; and if so, should she not be reinstated? As surely as there's forgiveness with God, society's word should be, "Neither do we condemn thee." Yes, much of womanly worth and goodness may, for want of purity, lose force and merit, which otherwise would claim highest commendation. For she, whose sublimity, so above the Lord's despising, that God's Son was born of woman, carries her mission writ large in her nature, that of mothering the Race: if therefore, the mothers are not "First Pure," what of the Race?

### A GOOD WOMAN OF THE "NARROW WAY."

The woes and tragedies of earth mark the deplorable lapses of poor humanity from the "narrow way," a demonstration age-old, that the one only safe path for man, and especially woman, is the narrow path of absolute rectitude. It is a charmed way to happiness, and to heaven: danger lies with the first step beyond its straight confines. This does not imply that many honorable women have made no missteps; thousands have, and regretted them, repented, recovered, been forgiven, and lived ever thereafter unsullied lives, adorning the sphere of true and dignified Christian womanhood. And this is well. But not all so recover; therefore to preserve inviolate her predestined course is better, immeasurably so. But some, with only a love of adventure, have thus been led to take liberties, thus tempting fate; they would test the reality of what Riley wrote for effect—"I believe it adds a charm, to spice the good a trifle, with a little dust of harm." But in doing so, they have added chapters to the world's history of ruined destinies, that the law of the "narrow way" was intended to prevent. And this precipitates the following true example:

### THE FATAL STEP OF A BEAUTIFUL, WELL-MEANING YOUNG WIFE.

It happened a few years ago; the nation was shocked at the tragic ending of the romantic life of Edith W., charming, cultured, lovable in disposition, and with opportunities which fall to the lot of few. She had been adopted at the tender age of three years, by one of America's best known families, by whom she was given every advantage of education, refinement and careful home training. With gifts and talents coveted by many, she won the love and esteem of best known people in all parts of the country, numbering among her personal friends the President of the United States; and many notable in governmental circles knew and honored her; all of which she merited.

Edith W. trustingly kissed her husband good-bye, when she journeyed on a pleasure visit to her foster-parents; there she, by chance, met a man whose engaging manners won her confidence; one whose unscrupulous designs she did not suspect. Without intending to go so far, she answered his note, accepting an offer for a little boat excursion. No one living is acquainted with all that transpired on that quiet summer Sunday; but when, a day later, her body was recovered from the lake, the whole country learned that she had been murdered.

One mentally exclaims, "What 'irony of fate' was in the choosing of her career, to be followed all unsuspectingly by her to an unforeseen tragic end? Had she not better lived in squalor and poverty, without influential friends, opportunity, education or achievement, than to have met such a fate?"

There is only one answer; Edith W., took just one little step from the "narrow path" of perfect rectitude, that safe way that God planned for her and for all. She only toyed with danger. Up to then, there had been no "irony of fate;" only the good hand of God had led her through a beautiful way, where the flowers of paradise bloom in the path.

But along the "narrow way" are toll-gates, and those who leave it to enter one of these, must pay the toll; and what to her had seemed but a "little dust of harm," proved ruinous in the extreme—swift, awful, tragic.

How glad, instead of sad, would humanity be today if we could travel back to days of innocent, or at least of unsoiled, life. "Alas and alack, they never come back, those days that were all our own." Anticipating this, there's a God-appointed merciful provision available to all—repentance and a making of our failings stepping stones to better things. But in the case of Edith W.'s "careful home training," above mentioned, it is possible that just one indispensable thing was overlooked—the spiritual reinforcement. This, too often, is considered unworthy or unnecessary. Have we not many times heard parents speak of their "model children," who were yet strangers to a spiritual experience?

### THE STRENGTH OF WOMANLY GOODNESS.

It is not weakness; the tremendously wholesome influence exerted by good women tugs mightily at the heart of her weaker sister: furnishes an invaluable restraint to the strong passions of men, and is indispensable to the moral uplift and enduring of the race. Goodness in woman may be gentle, but its restraining moral powers are forces that contend, hold in check social abandon, and with which all evils and disintegration must reckon.

A most notable instance of womanly fortitude, courage and trust, is that of Mrs. Henry Morgan, a widowed mother and her small son, whose struggle for existence in early pioneer days of sparsely settled New England, was so great that the son, in writing a book recounting those memorable events, gave to the book the appropriate title of "Shadowy Hand; Or Life's Struggles." The "shadowy hand" of the mother guided, shielded the lad—treasure of her life—through ordeals that would test the stoutest heart. Chapters from this book (which I still possess) would interest HERALD readers. I quote a few lines here—"Father, died, mother barely recovered from months of fever; the home taken for debt; on that fateful day, mother wringing her hands, we were turned out into the worst of blizzards, striking across country, pulling the hand-sled on which was our only food—a sack of meal. Arriving at father's grave, she fell in the snow saying, 'I can go no farther; my heart is breaking, I will die here.' Alarmed, I

sprang forward, 'No, you must not die; I'll grow to be a man and take care of you; I would have no mother.' As she swooned she repeated, 'No mother, no mother.' The snow birds seemed to twitter, 'No mother.' The bitter, driving wind sighed, 'No mother.' Adrift, without relatives or shelter near, night approaching, mother unconscious, it was indeed a terrible predicament for a lad of only five years. But recovering, her first expression was, 'Brave words, my boy; I will live, and for you, God will see us through.' And then it was, for the first time, I heard the words which became our slogan in all after years:

"Never too poor to pray—  
Never too weak to win."

This boy came up out of what seemed most distressing poverty and lack of opportunity, to be a stalwart Christian man, as teacher, minister, and builder of charitable institutions, all dedicated to the memory of that mother and her shadowy hand, "Whose influence sweet, is guiding my feet over life's toilsome way."

To read the true record of his early temptations, allurements, and most wicked associates midst which he was thrown, one can readily discover the special restraints of a spiritual presence, and as easily see how he must inevitably have become a sinner of the most pronounced type, had the mother been less intensely spiritual, and her praying less persistent.

### THE SOUL OF KINDNESS,

Without which a woman is not a "good woman." Kind deeds, and not granite or marble, perpetuate her memory; hers is a living monument. Content to live and serve, unsung, her kind heart wins for herself the laurel wreaths of imperishable renown.

An example worthy of special mention was that of Miss Tobin, a St. Louis factory woman, twenty-two years of age. Not famed for her genius, but honored for her goodness, she worked a machine among hundreds of other like machines, and took her pay envelope home to her aged mother on Saturdays. This she received; but what she gave was more. By her touch, word and smile, she lightened the work of two thousand, and made their toil a tonic, not a poison. Two thousand felt the inspiration of her whom they named "Sunshine." In labor disturbances they laid their complaints before her, who, with unfailing sympathy and fairness, smoothed their troubles away.—She that was a woman, and radiated sunshine.

Is it any wonder that when she "passed to the immortal arms above, without brushing the skirts of woe," the factory wheels ceased and two thousand marched to the sanctuary and with bared heads paid their highest solemn tribute to the memory of her, whose sunshine had dispelled their shadows, and whose hand seemed still to beckon them upward from earthly ill.

How appropriate, therefore, the lines, chosen at the time, as emblematic of her—"Kind hearts are more than coronets—  
And simple faith than Norman blood."

To the memory of these we have mentioned, and to the honor of all good women we may truthfully add—

"A whiter soul, a fairer mind,  
A life with purer course and aim,  
A gentler eye, a voice more kind,  
We may not look on earth to find.  
The love that lingers o'er her name  
Is more than fame."

Every preacher, Sunday school teacher, Christian worker and student of the Bible should have a set of Clarke's Commentaries.



# How Zion Hill Camp Meeting Got Back the Power.

Rev. G. W. Ridout, D. D., Corresponding Editor.



OR some years Zion Hill camp meeting had suffered from a dry spell. It used to be a camp of great power and mighty revivals. Some years as many as five hundred souls were seeking God at its altars, and one year nearly a thousand. By some means Zion Hill camp had lost its power to bring this to pass. Great crowds attended as usual; many improvements had been made on the grounds, new hotel built, new cottages, etc., and the biggest preachers and singers in the country had been engaged. There was no question about the camp being a holiness camp on the second definite blessing lines, and all the preachers engaged were of that school, always. The preaching was great, the singing fine, the crowds large, the finances good, but some years during the whole ten days' meetings they would not have above twenty or thirty seekers at the altar, and of those only a few outstanding cases of conversion or sanctification.

This condition of things got on the hearts of some of the management, others considered that the camp was going all right, that conditions have changed, and that the camp was a good feeding ground for the saints where they came up from cold and desert places to get refreshment and new inspiration, but among others, both of the committee and those who were regular attendants, there was a growing feeling that Zion Hill camp which cost over two thousand dollars cash to run, which brought together such great preachers and such crowds of people should in those modern days witness greater displays of divine power and outpourings of the Spirit.

At the close of one of the camps ten of the brothers and sisters who were burdened over the situation entered into a covenant of prayer that, during the year between the closing camp and the next one, they would be much in prayer that the next camp would witness an old-fashioned revival, such as they had seen in years gone by. Some of the more devout members of the camp meeting committee prevailed in a motion to appoint a special committee of five to plan for a meeting next summer that would bring about more spiritual results in the salvation and sanctification of souls.

The chairman of this committee was Bro. Nehemiah Godby, a man who, when the Spirit was on him, got hold of the "horns of the altar" and brought heaven and earth together. At one of those meetings Brother Nehemiah expressed himself somewhat on this wise: "It has been borne in upon me that Zion camp has been steadily losing in power, and we have not the old-time fire. You will remember that in years gone by we have seen hundreds saved and sanctified. I can recall on a certain Tuesday night after Evangelist Ezra Power preached that mighty sermon on 'Weighed in the balances and found wanting,' that people from all over the tabernacle rushed to the altar and over fifty found God that night; and on a certain Sunday afternoon when Rev. Timothy Faithful preached on 'The great salvation,' before he finished his sermon seekers were at the altar and over forty were forward. Why, we used to have as many seekers in a single service as we do now in a whole camp meeting costing three and four times as much as in the olden days. I feel that there is something lacking and we must seek God by earnest heart searching prayer and locate the trouble, and God helping us, we must plan, and pray, and fast, if need be, and so run our next camp meeting that there will be a visitation of the Spirit of God in the old-time

convicting, converting and sanctifying power."

Long before the 1920 camp came on the committee appointed special days of waiting on God in prayer and fasting, and in April and May at Zion Hill Church there were held two all-day meetings of special interest to the camp. Invitations were sent out to all Zion Hill camp meeting people in all that region to come together at those all-day meetings, and they came in large numbers from all over. The mornings were given over entirely to prayer for the outpouring of the Spirit upon the coming camp meeting. In the afternoon and evening there was earnest preaching. Some of the texts preached from were, "Not by might nor by power, but by my Spirit, saith the Lord," "I will pour out my Spirit upon all flesh," etc., etc. At the evening services great crowds packed the country church and the old-time power came down, and whilst they were praying for the Spirit's outpouring at the coming camp meeting gracious showers of blessings fell upon the people and souls got saved and sanctified. The third Friday in June was appointed as a day of prayer and fasting for the coming camp and in their homes many of the camp people observed the day and prayed much.

When the 1920 camp opened, July 16, there was a great spirit of expectancy and of faith on the people. The invited workers were preachers of great power, and they were mighty in prayer also. Rev. Luke Stedfast, who was in charge of the camp, said at its opening on Thursday night something to this effect: "We have come to the 1920 camp with our eyes fixed on God and our expectations from Him. We have had much prayer for months now that Zion Hill camp shall get back the old-time power, and that we shall see a mighty revival of religion here this year. Our dependence must be on God. Let us remember that we might have great preaching, great singing, great crowds, and yet have a flat meeting. We must go about things this year in the old-fashioned way. Tomorrow, Friday, we shall observe as a day of fasting and prayer. Regular services will go on as usual, but it will be primarily a day of waiting on God. You will be privileged to settle for yourselves as to the degree of fasting you will engage in, but all over the camp we wish that there will be much prayer that God will pour out His Spirit upon this camp meeting."

On Friday morning Evangelist Truth preached from Joshua 3:5: "Sanctify yourselves for tomorrow the Lord will do wonders among you." In the afternoon Dr. John Wesley Bible preached from Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you." At night Evangelist Zealous preached from Luke 24:49: "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

Saturday morning all the workers and ministers met at 8 o'clock for special prayer and it was agreed that this morning prayer meeting among the workers would be held throughout the camp. This had the effect of baptizing them all into one spirit and giving them unity of thought and purpose. On Saturday the fire began to fall; at night after one of the evangelists preached there was an altar full of seekers for pardon and purity. Sunday was a high day. It was resolved to make it a holy day in a strict sense; all selling was shut off, the offerings were taken in a quick manner, and the preaching hours were not consumed by needless and long-drawn preliminaries. The unction of the Lord was upon the preachers. Sunday afternoon an unusual thing happened whilst the

preacher was preaching on Isaiah's vision of Chapter 6. A man was heard to cry out, "That's me! that's me!" and a backslider broke down weeping out loud. When the invitation was given souls rushed to the altar, about twenty-five got blessed with pardon and purity and there was a great shout in the camp. Again, at night the fire fell and the altar was full of seekers. During the first week there had been one hundred and fifty souls saved and sanctified. The second Friday was appointed as another day of fasting and prayer, which God blessed wonderfully to the meeting; at the night service the glory of God filled the tabernacle to such a degree that the spirit of praise came on the people and swept like a wave over the meeting, so much so, that the preacher could not preach, but gave a call to the altar, and in a short while there were nearly fifty seekers. It was reckoned that about one hundred souls were seeking God this second Friday.

It was observed during the camp thus far that the people seemed to be possessed with a different spirit than for many years. Frequently between the preaching services groups of people were found either in tent or cottage or out in the woods praying fervently; and one night I was told that seven brethren went out in the woods and spent until daylight in pleading for souls. Frequently the silence of the night would be broken by the voice of prayer coming from some tent or cottage. The last Sunday was a red letter day—the greatest day the camp had witnessed in many years. The preaching was in demonstration of the Spirit and of power. In the morning as Rev. Matthew Soulwinner was preaching on "The Cross," he broke down and wept when describing Jesus dying on the cross; the congregation wept with him and many seekers were at the altar. In the afternoon Evangelist Scriptures preached "The call to holiness," and his message burned its way so upon his hearers that when he called upon the children of God to yield to God's call and seek holiness of heart, the altar was soon crowded; among those forward were three young preachers and several preachers' wives, all of whom "got through."

Sunday night was a night long to be remembered. It was past midnight before the meeting broke up. That night many hardened sinners were seeking God, many backsliders also, and a number of believers were sanctified. The camp closed with a "march around Zion," amid the shouts of saints and newborn souls and the doxologies of praise of all God's children.

It was estimated that close to four hundred souls were saved and sanctified during this camp meeting. Brother Amariah Faith was heard to say to Sister Martha Jenkins that the camp reminded him of the meetings of forty years ago. Others who had prayed much for the meeting said, "It was all in answer to believing prayer." They said if Zion Hill camp had continued as it was going, soon there would be no camp; the power seemed to have departed, but this year it was demonstrated that God was still the hearer and answerer of prayer, and that we could have just as powerful camp meetings in those days if we paid the price as our fathers had in the long ago.

The moral of this story is this: In our average camp meeting we have a maximum of big preaching and singing and financing and other things, but we have but a minimum of prayer and spiritual preparation. We put too much stock in human things and have not enough faith in the supernatural. We do not pray and fast and hold on to God till the power comes down.



## A Dangerous Ox.

Rev. O. G. Mingledorff.

**L**AST night while I was musing a fire burned in my soul. I was thinking of one in the olden time who had an ox that was "won't to push with his horns." His neighbors had certified him thereof; but he turned the beast abroad, and a man was gored to death by him; whereupon God commanded the neighbors to stone to death the owner of that ox. Some people have thought to accuse God of severity for this. Nay, verily: the owner of that ox was as guilty of cold-blooded murder as he would have been had he knocked out the man's brains with an ax. He could not plead ignorance. God's judgment was just.

I have found a modern ox roaming abroad, a very dangerous one; and his owner has been notified of his viciousness, but has not kept him up. He has injured many people, seems to be specially fond of murdering boys and young men. I informed the owner that his beast was dangerous. He said he knew it to be true, but claimed that he was justifiable in turning him at large, because by so doing he gained great financial profit from him, and that otherwise he was worthless. He said that he did not permit the ox to injure him, and that he was constantly warning his own boys against him; but he seemed anxious that the beast should gore the sons of his fellowmen; for by some strange process the goring of his neighbors' children by this particular brute put large money into his owner's pocket.

This particular man claimed to be a follower of Him who "went about doing good;" moreover, he professed to follow the "golden rule," and said that he was entirely sanctified. When I told him of the bad habits of his ox, he grew exceedingly mad at me, and vowed that he would hear me preach no more; yea, he even threatened to withdraw from the Methodist Church. His presiding elder comforted him greatly by smoking a long cigar in his presence, and spitting red juice out of his ministerial lips. Whereupon some wondered if the elder was dead, and did not know it. He smelt bad, indicating that he was much in need of a disinfectant, or a coffin. Blessed and happy is the preacher who can comfort his church member by demonstrating the goodness of his ox after that the beast has gored to death the sons of his neighbors.

This peculiar ox concerning which I am writing hath a name and an odor: his name is TOBACCO, and behold he STINKETH greatly. For long years his record hath been bad. It is well known, and hath been certified to, that he killeth many of the sons and daughters of men, and that he dameth their souls forever.

While I am musing the fire burns. Can men in this enlightened day grow, sell, manufacture, or use the weed that contains the deadly poison known as nicotine, and escape the damnation of hell? I am no man's judge! but I remember that Jesus said some fearful things about people who put stumbling blocks in the way of His little ones.

If a Christian must do all that he does to the glory of God, one wonders how such people feel when they grow, sell, manufacture, or use the weed. Do they ever insult the Almighty by asking His blessing upon the filthy business? Would it not be fine to present a box of cigars to Jesus? Would anyone offer Him a cigarette, or a chew of "Brown's Mule," or maybe a box of snuff? Try it.

The Simple Gospel, 50 Gospel Talks, by Bishop H. C. Morrison. Price, \$1.50. Postage, 10c.

## The Possible Good an Individual Might Derive from Reading The Herald.

Rev. J. E. Matthews.

**I**T is a recognized fact that there is no better way by which knowledge of any kind may be acquired than by reading text books or literature relating to the subject in hand. We believe this is why Inspiration has placed so much emphasis on the study of the Holy Scriptures. It is also a matter of fact that no person can read any kind of literature without being influenced, in a measure at least, by the character of the writings. This is one reason why we cannot be too careful about what we read, and especially so in the religious world, as many persons are being led off unawares today by falsely so-called sciences to the detriment and ruination of the soul.

THE PENTECOSTAL HERALD is what the title of the paper suggests, a religious periodical heralding the doctrines of the Bible and the Apostolic Church. It is not a paper pregnant with "special revelations," new theologies, sciences, etc., to suit these days of superficiality in moral matters, but rather a revival of Bible doctrines and theology, an earnest contention for the faith once for all delivered to the saints. Sin is looked upon with no degree of allowance, and is fearlessly dealt with from a Scriptural standpoint, and in such a convicting and convincing manner that the lost cannot but feel they are lost and in need of God. The higher critic receives no encouragement from THE HERALD. Unorthodox statements from him or anyone else are not allowed to go by unchallenged, and are cleverly and thoroughly dealt with by one of the many able contributors to THE HERALD, showing them up in their true light and as compared with the immutable word of God. The Bible doctrine of eternal hell fire for the persistently wicked and incorrigible is given prominence through the columns of THE HERALD. The old Bible, Methodist doctrine of entire sanctification, or the baptism with the Holy Ghost and fire as a present possible experience, cleansing and purifying the heart from the last remains of sin is constantly taught and emphasized in the columns of THE HERALD. This doctrine is taught, too, in the Bible, experimental, way, i. e., as a second work of grace; and some of the articles on this subject are so exceedingly spiritual, and edifying that they will simply make the backslider miserable until he gets back to God and has the joys of salvation restored unto him.

The contributors to this organ are the very best and leading evangelists in the Holiness Movement. They are themselves profoundly spiritual Christians, free from fanaticism and heresy, and while the most of them are well educated, the articles are written in a plain, simple style, easily understood by the person with ordinary intelligence and a fair education.

Briefly, then, I should say that an individual in reading THE HERALD might derive good from any one or all of the following ways:

First. By being persuaded to repent and forsake his sins and to accept Jesus Christ as his personal Savior.

Second. By receiving the baptism of the Holy Ghost, slaying the "old man" and enduing him with power for service of the Lord.

Third. By being lifted out of the bogs and mire of doubt and skepticism into a firm, steadfast faith and hope in God.

Fourth. By being reclaimed and having the joys of salvation restored unto him.

Fifth. By being interested in and stimulated to study the word of God.

Sixth. By being edified generally through the abundance of soul food contained in THE HERALD, thereby growing in the grace and knowledge of the Lord Jesus Christ.

### Gray Springs Camp, Arkansas.

Well, dear folks of God, let us tell you something about our Arkansas camp meeting which we just closed near Batesville, Ark. The camp has been going on for about twenty years, and has had able men, but in the past few years has been dying a slow death. This year God put a burden for the place upon the hearts of a few and they wrote Mrs. Linn and myself among others. Fortunately we were able to accept and God gave us strength and health to get there. The camp is about fifteen miles from a railroad, and they did not have a place for the preacher and wife to stay. Finally they found an abandoned building, and cleaned out. There were no screens on the windows and the flies and other animals were in abundance. The pigs roosted under the house some nights.

Well, it made us think of some of the holiness sermons we had preached and so, in spite of disappointment, we went to praising God from whom all blessings flow. Paul said something about being content in whatsoever state. Well, we were in the "whatsoever" state. Glory!

The rain tried to discourage us, and many other things—but we preached and sang and prayed, and Hallelujah, God gave us a revival. Crowds came, conviction came, penitents came, shouts came, and finance came, and now we can say of a truth that the camp has been resurrected, for they are planning for a meeting next year.

Money was one of the devil's arrows, and so we are glad to report after faithful preaching on the tithe, quite a few promised God to become tithers. Tithing always settles money matters, and it settles many consciences, too. Some of the most spiritual people at the camp were not paying God the tenth, but God shook them up, even if we did have to give them dynamite.

One young man who had heard about the meeting came many miles. He did not have money to buy a coat, so he came in a jumper. He was saved and sanctified, and is going back to an ungodly home to tell the news. His father says only weak-minded people go to camp meetings. I wish we had a few more of that weak-minded kind. Such people as E. A. Mashburn and his precious wife, Jim Morris, Virgil Gray and others will never be forgotten.

We are at this writing in Hot Springs, Ark. Mrs. Linn is not so well. Please pray for her, dear saints. Lest you forget it, we are still preaching holiness unto the Lord by Jesus Christ. MR. AND MRS. JACK LINN, "Hallelujah Jack."

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# Encouraging Messages from Our Great Army of Workers

## Caseyville, Miss., Camp.

This was a real good, old-fashioned camp meeting. There were fifty or sixty at the altar and many were blessed. Dr. Morrison held the camp last year. The people love him. Bro. W. W. Nelson, the pastor, is a fine man, deeply spiritual and a wise worker among men. God is using him in all that country. He and his good wife highly entertained the evangelist, and the sanctified earth-quaker, Prof Charles C. Conley, who led the music and shouted the victory. All told, it was one of the best camps we have seen for sometime. ANDREW JOHNSON.

## Bourbon, Missouri.

We began a revival meeting with Miss Blanche Albright as preacher and Miss Jewel Reed as leader in song. We began at Leasburg and were there two weeks. Had only four conversions and six accessions to the church. It will be a long time before the people forget the good preaching; in fact, some of them will never forget it. The people were greatly benefited and built up in the cause of Christ.

We went from there to Fairview, another point on our work, where we had a great meeting. That being a country point, we did not have the big crowds we would have had in a town. Yet the people came for ten and twelve miles in autos to attend the meetings, and the neighbors gave their presence and help for two weeks and were greatly benefited. At this place there were twenty-four professions with twenty-eight accessions to the church. A prayer meeting and Epworth League were organized. We have great hopes for Fairview in the future.

Anyone wanting help in meetings can do no better than employ these girls to help them. They are untiring and are good to help build up your church. May the Lord bless them is our prayer.

J. G. CRAIG.

## Indian Head, Maryland.

Indian Head, Md., is located some thirty miles from Washington, D. C., on the Potomac River. At that place the United States government manufactures smokeless powder, and tries out the big guns before they are mounted on the large battleships.

The Rev. D. E. Higgs, pastor of the Nazarene Church at Chicamukon, not far from Indian Head, invited us to hold a tent meeting with him at the latter place. When we got on the ground we found the work purely missionary.

In a former meeting held at that place, the people of the different churches co-operated, but not so in this one, for the reason, it was thought, that there was a prospect of a Nazarene church being organized there. However, a goodly number of Christian people from Washington, Chicamukon, and the surrounding country, together with some from Indian Head, stood by the meeting in various ways, which gave us some good backing in the work. The congregations were good in the main, though many people did not attend the services with any degree of regularity, and this and the fact that no day services, except Sundays, could be held, very seriously militated against the work. Despite all these drawbacks, and others that might be mentioned, among them some very rainy weather, and the fact that the tent blew down in the evening preceding the closing Sunday, we had a good meeting. The Chaplain of the Naval Post there invited us to hold the three closing services of the last Sunday in Recreation Hall, where he holds services Sunday mornings, and where a prosperous Sunday school is maintained, su-

perintended by Brother Norman C. Hill, the chief chemist of the powder plant there.

In the Sunday school session the last Sunday, we held revival services, and some thirty or upwards of boys and girls, ranging in ages from perhaps ten to fifteen years or more professed to be converted, besides a number that were converted and sanctified in the different services of the series of meetings we held. Among those was the chemist and his wife, the former being a member of the Lutheran Church and the latter of the Presbyterian. They had been converted in a former meeting held there not a great while ago. They had both felt called to go as missionaries in a foreign land and were only waiting for the door to be opened. They felt that their entrance into the experience of purity was the crowning preparation for that work.

Brother Higgs proved to be a true yokefellow in the work with us, as did the district superintendent, Brother Maybury, of Philadelphia, Pa., who preached a clear and helpful sermon on holiness the last Sunday morning of the meeting.

The pastor and people treated us fine in every way, and we closed up the work and left the town on the victory side. Among the efficient workers in the meeting must be mentioned Mrs. Addie C. Perry, of Washington, D. C., who is a deaconess in the Nazarene Church, and who is endowed with a large measure of common sense, is deeply spiritual, and has the happy faculty of adapting herself to circumstances, winning all hearts with whom she comes in contact. We found comfortable entertainment in the hospitable home of Brother and Sister Millstead.

J. L. GLASCOCK.

## Blackwell, Oklahoma.

Our meeting at Blackwell, Okla., closed in a wave of glory. Several were saved, sanctified, or reclaimed, and the entire church was blessed in a wonderful way. Many said the last service was worth the two weeks' meeting. There are quite a number of people in Blackwell that really have the blessing of full salvation, and you can tell it by the shine on their faces as well as by their testimonies. Bro. Drake and his good wife are doing a splendid work there and expect to stay another year which will be their fifth year at this place.

A. M. SPRAGUE.

## Danner Evangelistic Party, South Carolina.

We are glad to report a fine meeting and a great victory for the Lord's kingdom in the two weeks' tent meeting held at Woodford, S. C. Our tent which seats almost a thousand people would not nearly accommodate the crowds, and residents of the town said they had never seen so many people assembled there at one time before.

Brother Belvin, the pastor, is a Spirit-filled man and as he is serving this people for the seventh year his faithful work has counted much in the community.

Brother Danner was at his best and hewed to the line giving sin no quarter and preaching with his usual fervor the message of full salvation. Scores were saved, backsliders reclaimed, and about thirty members were taken into the church.

Mrs. Danner, who is an excellent children's worker, was with us and did some effective work among the smaller children and young people. One of the finest parts of the meeting was to see the great number of young men and women that flocked to the altar and gave their hearts to God.

We had one section of the tent reserved for the colored people who sang for us their

camp meeting songs. We discovered a negro male quartet that made the finest harmony I have ever heard anywhere.

Personally, the Lord has helped and blessed me in leading the singing and bringing the messages in song and I praise Him for an opportunity to labor in His vineyard.

PAUL C. SCOTT.

## Beebe, Arkansas, Camp Meeting.

As a result of a long correspondence as to dates, singer, etc., we were invited to hold the Beebe camp meeting. We had never touched the soil of Arkansas before, but go where you will folks are the same. Sin and salvation affect people always in the same way. This is true, regardless of race, color, culture. The human heart throbs to the same impulses, whether in the metropolitan church, a brush arbor, or under a tabernacle in the woods. The gospel, given a fair chance, will cut its way to the heart, through fine clothes and culture, exactly as it does among the simple-hearted and unsophisticated. We have tested this proposition on many a battlefield.

Beebe camp has been established for twenty-eight years, and we found some of the genuine salt of the earth—the beaten oil of the sanctuary—among the preachers and patrons. The workers of this camp, through the years, have been a royal line of heroic warriors—some of the greatest in America. On the second night we opened the altar for any who desired to seek the Lord, and from that service until the close we had no water-hauls. Names were taken of about 125 that had been saved, reclaimed, or received the baptism of the Holy Ghost. The management unanimously invited us to come to them again next year.

Brother S. H. Prather led the singing, and it goes without question, that it was well done. Brother Prather has the snap and spring of youth, and knows exactly what to do next. We were never better cared for at any camp, than this one, and we never enjoyed a finer fellowship. We would like to mention the names of the good men and women we met, but space is dear, and paper is expensive. July 23-Aug. 1, was a time of power and victory.

G. F. WIMBERLY.

## Shanghai, China.

We are grateful that with God nothing is impossible. Through Him missions here are successful. China is far from Christian: but as I cast my memory back twenty-three years when I first came and compare China then with what she is today I can but shout a glad "victory." Each day has had its discouragements. Advance seemed slow. A child does not seem to grow any in a day; but the baby of twenty-three years ago is a big man today, so it is with the work. Twenty-three years ago! Then there were only sixteen miles of railroad. Now there are 6,400 miles. Then there were no Government post-offices. Now there are 9,000. Then, but few small newspapers, today there are hundreds with great influence. Then we smiled at a Chinese who put pants buttons at his neck to be progressive. Today many dress in foreign clothes. Then they rode in sedan chairs. Now many ride in fine motor cars. Then they lighted their homes and cities with vegetable oil in bamboo cups with pith wicks. Now standard oil, gas and electricity are used. Then few factories existed. Today we see soap and candle factories, silk filatures, cotton mills, iron works, mints, docks, steamships, aeroplanes and "wireless."

Then there were few boys' schools and none but mission schools for girls. Educa-



tion for girls was deemed undesirable. Now there are good schools for boys all over the Republic, and thousands for girls, giving a really useful education. Then the idea of getting women to unbind their feet and inducing men to marry women with big feet was scoffed at as an impossibility. Emperors had decreed against foot-binding in vain. After a rousing anti-foot binding lecture I heard a Chinese doctor say, "Sweh, z yong-yi sweh; tso, z van-nan tso." (It is easy to talk; it's most difficult to do). But our missionary ladies were undaunted. Foot-binding must stop. Girls with bound feet could not attend their schools. Educated men could get girls with modern education only by taking those with big feet. Soon girls with natural feet were in demand. Untaught girls unbound to appear educated so as to get desirable husbands. Today the girls spring along with happy tread on comfortable feet. Impossible! It's done! Through God the missionary women have done the "impossible."

Twenty-three years ago a great curse was opium-smoking. It prevailed everywhere, among rich and poor, old and young, men and women. One of the greatest reforms of the age has come. Opium raising and sale are forbidden by law. When I came, there were few Sunday schools. Now there are many. Then there were but 75,000 Christians. Now 300,000; but best of all, the whole spirit has changed. We were hated—called "foreign devils." Well do I remember how my "blood ran cold" as nearing a town I heard the shout, "Foreign devil coming, catch him, kill him." Now the people are so uplifted that it is folly to measure results by statistics. They love us. They protect us. Christians are encouraged. Non-Christians enquire the way. Christians are more faithful, using their money freely for the spread of the gospel. *And—I've not told you all.* So missions are successful. China is not Christian yet; but she is on the way. Let's "boost" her. Now is the time. Let's make Christ King. To labor for China now is a duty—a sublime privilege. Pray for us.

Yours in Christ's glad service,

H. G. C. HALLOCK.

### Old Umtali, Rhodesia, Africa.

The Centenary has brought us more money and more missionaries will come; but with both of these needs even if fully supplied there would still be problems to be solved too great for men or money. I feel that I am at least beginning to know these people and understand their problems and they continually come to me with their troubles. Nearly all my teaching is done in the vernacular. Some recitations become a day of questions as they bring before me their customs and things that they have to meet in dealing with their people. The more I learn about them, the more I admire them and it just breaks my heart to see people who have not studied why they are as they are, judging them altogether by their own standards which have been made after all these centuries of Christian teaching.

I have gotten to the place where I am afraid to hear of new missionaries being appointed for I am so afraid that they may have been trained in the schools where higher criticism is taught. And it certainly seems that these are far more than the schools where it is not taught. Oh, how I plead with you to pray that the missionaries who will come to us soon may be chosen from men and women whose faith in the Bible may be the old-fashioned faith—and faith for which Asbury stands. Please can't you pray some Asbury students out here? There is so much said about needing psychologists, linguists, and men with Normal and Theological training—this is all good no doubt, but this without a simple faith in the blood of Jesus Christ to save from all sin, will only confuse these people who are yet not too wise to be-

lieve that what the Bible says is absolutely true. A little of the other teaching has crept in but every day in the Bible classes. I fight for the faith once delivered to the saints. One boy said in class one day that he had heard some people say that there was no devil but only the thoughts of the heart became bad. I have overheard a little questioning as to whether or not Jesus was God or man but thus far this teaching has not had much effect upon them by just hearing rumors like that; but if they ever get a teacher who will teach this from the class room and pulpit the result will be more disastrous than this teaching is in our American schools.

I think I told you before of our Volunteer Band. We are praying for God to call more laborers into the harvest field and He is answering. Will you pray with us? I mean native men who have a real call from God. I am enclosing the translation of a letter I received yesterday which illustrates what I want to say. I used to think when I saw how little the people have here that there was no need to say very much to them about the "love of money being the root of all evil," but I have changed my mind. They are just as covetous as white people and they too, have their struggles to be willing to give their lives to God for His work when they know they could make more money in other work. This is the translation of the letter:

"My Dear Teacher, Miss Mullikin:

"First I say, are you well, my teacher? I am well myself. In my work I am doing well. I thank the Lord Jesus because He has kept me and I have not seen any trouble where I am. From last year till today I have been well. (This is the way they usually begin a letter). Most of all I thank King Jesus because He brought me back from the way of the desire for riches of money, because when I came to Salisbury, I thought of my own things only. (He is one of the boys I taught, as are the other two he mentions and have gone to the towns to earn money). I was getting ready to go to Bulawayo or beyond Bulawayo to look for much money. (The farther south they go, the higher the wages). But when I was thinking that way, God brought me back and showed me what is written in Matt. 10:37-40. When I read this I was very much troubled with my heart and I said, Lord I do not want to stand before people and tell them of Thee. For two days and nights I was much troubled. After this I prayed and said, 'Oh Father, I agree now that I will stand before people and tell them of thee, now I give my life to you to do this.' After this He showed me that he wanted me to go to another and I went at night. I said to him, 'Brother Benjamin, God wants you to be a shepherd! He doubted very much and I left him. After this he came and said, 'Truly I will give myself to God. I will go to Old Umtali. If I have no money I will go anyhow to do God's work.' So we prayed together and said, 'Father, whatever you want us to do, you show us and we will do it.' After a day had passed, Zachariah Chimbadzwa returned (he had been called home by the death of a child and I called him in and talked with him about giving his life to God). We two went to greet him and he gave us your letter that you had written on the machine (typewriter). After this he told us all the things you had said to him and we rejoiced very greatly. Zachariah said, 'I also have give myself for God's work.' We are three to come to Old Umtali. This is my news. My teacher, you must think of me when you pray.

"I am your son,

"AMOS MUSENA CHIFETETA."

This just shows how much can be done with a little word or letter when we are truly in touch with God. I have nearly a hundred boys whom I am teaching Bible, the most of whom I hope may go out as teachers and

preachers and evangelists. But they will not go unless God calls them, or at least will not stick to it or will be almost useless. Please pray with me that many more of the more promising boys may be called and sent to many places where they are "crying," as they express it, for the gospel. My furlough will soon be due but I don't want to leave my boys in the hands of somebody who will teach them that some of the Bible is true and some isn't. Please pray that God may send somebody to take my place while I come for furlough to see my old parents. Somewhere in the world there must be somebody who would feed them on bread instead of stones. Please pray much that I may be kept so that as I give out God's word, it may bear much fruit. A little prayer and a few words of exhortation bear about a hundred-fold more fruit there than in America when they come from lips touched with a coal from off the altar. How hard Satan tries to make us lean and dry. Really it was no doubt the prayers of our Volunteers and the result of the revival in which these boys were all thoroughly converted that this call has come to them. I taught them when I was at another station and then they had not thought of being workers for God. More and more I know that our personal influence amounts to but little only as we are filled with His love. There are times when God gives me words that bear fruit and at other times I seem to labor in vain. To God be all the glory for anything He has helped me to do, but with your prayers we can each of us do a hundred times as much. Nearly all who are here now believe in the baptism of the Holy Spirit but not all have it by any means. Pray for a revival among the missionaries. They are all fine folks and have their heart in the work but needless to say they have not all been taught in a school like Asbury College. Asbury must become more and more a world institution. I wish Asbury could send fifty missionaries to the regions beyond this next year, and that all may have tarried for the "promise of the Father," and that not one of them may have let any doubts about the full inspiration of the Bible come in.

Yours for Africa,

PEARL MULLIKIN.

### It Looks That Way.

When Jacob wanted, asked for, and supposed he had gotten Rachel as his wife he awoke to the fact that in place of her it was Leah of the weak eyes whom he had received. Surprised, but not discouraged in his quest for Rachel, and holding on to Leah, he still sought Rachel, and to the joy of his heart obtained her, and then was satisfied.

May not this lesson be gathered from this incident in the life of Jacob. When a sinner wanting to become a Christian comes to Jesus, he fully expects, and in this I think we all are alike, to be made clean, that sin will bother him no more forever, that he will get an experience where weak eyes will not trouble him, but that he will see all men as they are and not as trees walking. He does not know that it took two touches to make the man of the Scripture have eyesight like that.

I think this was the expectation of everyone of us when we came to Jesus to be made Christian. Then, like Jacob, we awoke to the fact that our eyes were still weak, that it was Leah and not Rachel that we had been given. But we still wanted Rachel and sought her, unless we listened to some ungodly friend who counseled us otherwise. Again we asked for our Rachel, that is the Second Blessing, and to the joy of our heart received, just as Jacob did, this time Rachel. Leah was a blessing and we held on to her, but never was fully satisfied until Rachel, the Second Blessing properly so-called, was ours.

WM. R. CHASE.

Have you read "Twelve Striking Sermons" by Rev. Andrew Johnson?



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(Continued from page 1.)

Fathers, speaking as if the old truths of the Bible once held so sacredly, no longer have power in them to redeem humanity. These men are themselves the most dangerous foes of society. They would cut the old Ship of Zion, as well as the Ship of State, loose from their mooring, to drift out upon the dark and stormy seas of human philosophies, which have in them no power to redeem the souls of men. The greatest need of today is a powerful gospel appeal to a sinful nation, to repent and find salvation through the atoning merit of our Lord Jesus Christ. Let men as individuals be born again and properly adjusted to the Lord Jesus, and we need not fear but what they will adjust themselves to each other. The gospel of Christ is the power of God unto salvation. Many of those men who are crying out against religious dogmas are simply crying out against the Bible doctrine of human depravity, repentance, regeneration and that holiness without which no man shall see the Lord. The gospel of the Lord Jesus Christ is the need of the times. We cannot introduce social reform, or human improvement aside from the regenerating power of the gospel which will prevent prostitution, industrial strife, and war. We must save the world by saving the individual. We must uplift society by securing the regeneration of the various units of society. We have many great city churches listening to learned philosophers with their fine-spun theories of social uplift, where the regenerating power of the Holy Spirit is unknown, and where society for the lack of spiritual life and the salt of the true gospel of Jesus, decays at the top while it rots at the bottom.

### Having Sown to the Wind.

Having sown to the wind we reap the whirlwind. The world war did not regenerate mankind. The millennium predicted as a result of the bloody conflict of nations has not materialized. Had the leaders of the nations been far-seeing statesmen and pressed the world war to a finish, we might have had peace, at least, for awhile. The armistice was signed on the eve of victory, but the victory was not won. Had the allied armies marched into Berlin and made it possible for Germany to establish a permanent peace, the very best elements of Germany governing the nation and directing the course of the new republic, the benefits to Germany would have been incalculable.

Then, Russia should have been guided through her regeneration and a stable republic set up before the allied armies were disbanded. A great task, no doubt, but the allies had united and were fighting for "world peace," a worthy object worth fighting for; but our statesmanship failed and the clouds of war hang heavy over the earth. The strong probabilities are that there will be an alliance between Russia and Germany. Turkey would cast in her lot with such an alliance; the Balkan States could choose between joining such an alliance or being destroyed. Under such conditions Egypt and India would find excellent opportunity to rebel against British rule, and again civilization would be confronted with a more fearful peril than in the summer of 1914.

We are not saying that such an alliance will be formed, but we hardly think anyone would take the responsibility of saying such an alliance would not be formed. Germany is full of hatred, so is Russia; both of these great nations would like to avenge themselves against the rest of Europe and the United States. We are approaching a crisis in history and it will take wise statesmanship and a strong hand to keep the world out of another struggle, more bloody, desperate and destructive than that from which we have just emerged. The world needs God. We need the leadership of the Divine wisdom and the omnipotent hand. Let us pray to God.

For years we have believed that the *man of sin*, the final climax of world confusion and wickedness, would come out of Russia, that in those vast northern regions would be accumulated the infidel and godless hosts that will grow, gather strength and head up into the tremendous forces that will finally fight the battle of Armageddon.

## Weighed in the Balance and Found Wanting.



ROMAN Catholicism, as a system of religion, has been weighed in the balances and found wanting in all the essentials of true religion. There is no question but there are good people in the Catholic Church. Let it be understood that for the moment our thought is not of people so much, but of a system of religious teaching, and its general effect upon society at large. The mileposts that mark the highway of the past history of Roman Catholicism are slaughter pens where multiplied thousands of the noblest have been put to death because of the simplicity of their faith, and of their devout worship of the Lord Jesus Christ.

In her blind greed and selfish egotism Roman Catholicism has labored to retard the progress of the race. She has made friends with those influences which have sunken the multitudes of her followers into poverty and ignorance. Every nation where her power is supreme and the sway of her religious teachings dominates, the people have felt her chilling blight; her people in the end, are physically, mentally, and spiritually, far below par. She dwarfs the whole man. She substitutes Christ with the Virgin Mary and various patron saints, and cuts her people off from the throne of God's grace and a ready and glad approach through the atonement of Jesus, leaving them to die in their sins and then proposing for so much hard-earned coin, to pray the lost souls of her people out of purgatory.

That there are within the Roman Church many good and devout souls no thinking person will question, but generally when these devout people come in touch with the gospel and are saved by faith in Jesus, they at once leave the Church of Rome and find fellow-

ship in Protestant congregations. The Roman Church, from a scriptural, religious, moral, social, commercial, and economic point, has been weighed in the balance and found wanting. Colossal in her power and the extent of her influence she has left a trail of blood, oppression, and superstition behind her and casts a shadow of darkness over the human race. Those countries that have been long under the dominion of Romanism, unmodified by the teachings, laws, and lives of Protestantism, have been sunken into a startling depth of ignorance and degradation. This was true of Cuba, of Porto Rico, of the Philippine Islands, of poor downtrodden and storm-swept Mexico. It is startlingly true of the South American republic. It is so true that while we would not seek for one moment to awaken a spirit of bitterness and persecution against any people, we would have the people of these United States, both Protestants and Romans, look these facts full in the face and come to realize that Romanism is weighed in the balance and found wanting.

### A Request for Prayer.

The editor of THE HERALD has been invited to preach at a number of annual conferences the coming fall; because of the conflict of dates he has had to turn down many of these requests, but has promised to preach at the following conferences on the dates mentioned, and most earnestly requests the prayers of THE HERALD family for the blessing of God upon his ministry on the following dates and places:

Annual conference, Odin, Ill., August 19-22; Evangelical annual conference, Findlay, O., August 25-29; St. Louis annual conference, Poplar Bluff, Mo., Sept. 25-29; Tennessee conference, Shelbyville, Tenn., Oct. 13-17; West N. C. conference, Salisbury, N. C., Oct. 20-25; Upper S. C. conference, Union, S. C., Nov. 3-7; North Carolina conference, Rocky Mound, N. C., Nov. 17-21; South Carolina conference, Georgetown, S. C., Nov. 24-28; North Arkansas conference, Rogers, Ark., Nov. 10-15.

It will be seen by the above dates that I shall be kept very busy, and that I shall have an opportunity to preach to a host of preachers. I beg of you to pray that I may have a special baptism with the Spirit and the blessing of God upon my body for strength to fulfil this program. There are many hopeful signs of a spiritual awakening in the Church. One of the very best is a very general recognition of the fact that a revival of true religion is the one greatest need of our times. Pray God to pour out His Spirit in mighty power upon the conferences, the community, the presiding bishop, and this preacher. Faithfully yours,

H. C. MORRISON.

### The Closing Days.

We have come to the closing days of the 50-cent proposition. Many have availed themselves of this opportunity to invest a half dollar to great advantage. Scores of devout people, yes, hundreds of them, have sent THE PENTECOSTAL HERALD to a friend until January, 1921. There are many others who no doubt would be glad to make such an investment. Now is the time to act. Send 50 cents today with the name of your pastor or some other minister to whom you would like THE HERALD to go. Act at once! Time is fleeting, and this golden opportunity will have soon passed.

H. C. MORRISON.

### True, Reliable Evangelists.

Albert Reed and wife are devout, earnest Christians and true soul-winners. They will cheerfully work in country churches, or school-houses. They are not money hunters but soul hunters. This does not mean that they should not receive liberal support, but they are glad and eager to go out and assist



pastors or help devout lay people in neglected communities. Write to Rev. Albert Reed, Wilmore, Ky. His wife does excellent work with him.

Faithfully,

H. C. MORRISON.

## Wonderful Sychar.

BY MRS. H. C. MORRISON.



E have been hearing of Camp Sychar for many years, but this year was the first time we have been privileged to attend it. What Indian Spring camp meeting is to the South, Camp Sychar is to the North.

Dr. Morrison and I left Louisville Thursday morning, and found ourselves upon the beautiful Sychar grounds in time for service that evening. It is one of the most beautiful groves we have ever seen. For years the camp has had to rent the grove, but now they have bought it, and money was secured to pay off the entire amount at once. They also have in hand funds to build what promises to be the most commodious and convenient tabernacle we have ever seen. With its massive pillars of cement, and huge beams to support it, it will be a wonderful place to preach and sing the gospel, and for lost men and women to find the Lord.

Revs. C. W. Butler, L. J. Miller, and Dr. Morrison were the engaged preachers, with Brother W. B. Yates as song leader. There were many ministers and evangelists on the ground who filled in the odd hours of service and helped to make the camp the great success it was. No matter who preached or sang you were assured of first-class messages in song and sermon.

Bros. Lewis, Chase, Maughman, Lovejoy, Cathera, and others who were burdened with the financial responsibilities of the camp, were instant in season and out of season in looking after all the details of the camp. I never saw a cigarette, pipe, or cigar while on the ground. I never heard a loud or unkind word, but all seemed to be in the spirit of genuine fellowship and good will. As we marched up toward the tabernacle for the first service, I remarked to Dr. Morrison, how blessed to see people coming up to the camp meeting to worship the Lord for ten days, in sweet and sacred fellowship.

This year there was the largest attendance of tenters the camp has ever known. There were 190 tents, and ninety rooms in the various dormitories all filled, and other places crowded. Next year they have already rented 221 tents, and expect to put up another large dormitory. This is a wonderful camp, and the Lord is honoring it with a gratifying increase each year. Large improvements will be made before the next camp, and yet we prophesy that rooms will be at a premium. The cream of the state will assemble there, and many from other states will attend to swell the tide of interest.

People came readily to the altar, and it would be surprising to know how many found the Lord in the various services. Miss Edna Banning had charge of the Young People's meetings, and accomplished great good in leading many of them to Christ. Mrs. Sadie Mishey and Miss May Gorsuch, assisted by Mrs. Read, had charge of the children and did their work to the delight of all the little ones. Brothers Freese and Watkin had charge of the singing for young people, and were on hand to render any service for the Master. They are fixtures at Camp Sychar, and will always find a warm welcome from the tenters and visitors.

We were glad to add many of the Sychar people to our HERALD list and trust they will receive incalculable blessing from its pages. We do not believe we have ever met a more sincere, simple-hearted, devout people than we found at Sychar. They come as near tes-

## HOW TO FIND YOURSELF.

Sometimes we educate our children under the supposition that we are educating them close to home, when the outcome proves that each year they are in college they are educated farther from home; and when they graduate we make the sad discovery that, although we kept them near us geographically, they are so far away from us in sentiment and faith that they can never be brought back.

The altar fires of Asbury College are kindled and fanned for the express purpose of making them more your sons and daughters, more in love with God and home, when they finish than they were when they began. It is better for them to be a few hundred miles away from you on the railroad and close to you in heart, than a dozen miles away on the railroad and a million miles away, in heart.

Asbury College stands to prove that the best way to have a clear head is to have a clean heart; that taller manhood and womanhood can be built without tobacco and dancing than with it; that science, literature and education gain nothing in technical efficiency by forgetting Christ and putting spirituality in the background. It proposes to help answer the prayer which Christ taught us to pray, that the Lord of the harvest would send forth laborers into His harvest. Young people who have heard God's call to their life's work do not lose the call in the atmosphere of Asbury College; and those who have not yet heard their call and do not know just what they are fit for frequently find out by the time they have spent a year or two in Asbury College.

Registration for this year's opening begins September 9th.

JOHN PAUL, Vice Pres.,

Wilmore, Ky.

tifying and praying all day long as any place I have ever seen. We were often reminded of that old song,

"And if our fellowship below

In Jesus is so sweet;

What must it be when round His throne,

We gather at His feet."

God bless Sychar! May those who share its feast of good things annually so live that, should the summons come this year, they would be ready to meet their Master with souls made white in the blood of the Lamb.

## Question Bureau.

BY JOHN PAUL.

*Is the Lord's prayer that Christ commanded His apostles to pray in the sixth chapter of Matthew gone out of use at the death of the apostles, or is it a command for us at this time also?*

We are not to understand that it was ever a command, but a pattern, teaching them how to pray. To say that it was not intended for use after the death of the apostles is purely a guess. It is perfectly natural that this form of prayer, coming from the lips of Jesus Himself, should be immortal. Some may object that it was not in Jesus' name, but that is understood, when a man of consistent profession makes use of the prayer.

*Not long since I heard a man preach who believes in holiness, but claimed that people sinned the sin of ignorance. Is there any Bible proof that we have to sin through ignorance?*

A sin through ignorance is a violation of natural law, which has only a natural or automatic penalty; as when one partakes of a food or drink which is injurious to the body, and supposes it to be harmless. If, in taking it, they knew it to be harmful, this would be also a violation of moral law, and the individual would not only suffer, but come under condemnation as well. A sin through ignorance is what John Wesley called a "sin improperly so called." See Hebrews 9:7 and 5:1-3.

*When Gideon was in battle, what did it mean by breaking the pitcher—what did the pitcher represent?*

The pitcher was merely a rude substitute

for a dark lantern or flash light, in order to surprise and confuse the enemy. It was simply a provision of prudence and strategy; and, as such, may represent our power of inhibition or self-restraint, or any provision or equipment which we may invoke to keep a safe advantage over the enemy of souls, or to keep him from acquiring an advantage over us.

*Will everyone that gets to heaven get a reward?*

"Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. See also 2 Cor. 5:10. The problem of future rewards is too great for earthly students to interpret, either in its nature or its degree. As reward is based upon "works" or "deeds," it would appear that certain classes, such as translated infants and persons saved near the close of life, would have to receive separate consideration. Perhaps, as opportunity to serve does not end with this life (Rev. 22:3), God will have some means of compensation in the form of opportunity for those at least who without their fault were deprived of opportunity to achieve anything in this life.

*Has the command not to eat swine's flesh and not to touch a swine's carcase ever been repealed?*

All commands not to touch carcases have been repealed. They have never been in effect, excepting for the Jews, to keep them marked as a distinct people in the old dispensation. The dietary laws were intended for the same purpose; they were ceremonial, and, incidentally, hygienic. See Acts 15:28, etc., and 1 Timothy 4:4, 5.

## A Great Book for Children.

There is nothing more important than the sowing of the seeds of truth in the child mind. It is both receptive and fertile. Just now when so much is being taught and banded about the country contrary to the inspiration and teachings of the Bible, it is of prime importance that the great truths of the Holy Scriptures be firmly fixed in the child mind. There is perhaps no book more suitable for this good work than "Hurlbut's Story of the Bible." It is a large, handsome volume, contains 757 pages. It is printed on excellent paper, the type is large and plain, and it has scores of beautiful pictures representing various incidents of Bible stories. Some of these pictures are highly colored and will be very attractive to children and make lasting impressions upon their young minds. Hurlbut's Bible Stories cover both the Old and New Testament. The child will become well acquainted with stories so attractively told and will have laid a good foundation for Bible study all through life. The price of the book is \$2.50 postpaid, and can be had of The Pentecostal Publishing Company, Louisville, Ky. This book has been on the market for a number of years and nothing of its kind has been produced its superior, perhaps, nothing its equal. You cannot make a wiser investment for your children. People who love children and love the Bible will do well to place this interesting book upon their home table.

H. C. MORRISON.

What "freedom" means when used by the drink traffic is illustrated by a story told by a British Wesleyan chaplain. A soldier who had been very ill of diphtheria was sent to a convalescent home to complete his cure, and while there he read in the paper one morning that his wife had been arrested for neglect of his children. She had a generous allowance, but she had spent it all in drink. She had sold the furniture and the children were in sad condition. The shock was too much for him and he shortly afterward passed away. At the funeral the three little boys were present, but the wife and mother was in jail. This is one of the things that "freedom" means. Is it worth fighting for? —*Christian Guardian.*



## Letters from the People.

### EXTRACTS FROM LETTERS FROM THE PEOPLE.

Charles Ulrey: "I was sanctified wholly under the preaching of Bro. Haug, formerly of Wilmore, Ky. I have learned more of God in one year than I did all the time from my conversion until I was sanctified. I have taken The Pentecostal Herald until it seems I am acquainted with Dr. Morrison. What we need is more folks who hate nothing but sin, and fear only God. I do not endorse anything that does not contribute to the spiritual development of the people of God. May God bless The Herald in its good work is my prayer."

Mrs. J. R. Spence: "I should like to shake Dr. Morrison's hand and tell him how much I enjoy The Herald, and what he is to the world. I never heard much about holiness until I began to take The Herald. I wish to say also, that I enjoy Mrs. Morrison's writings so much. Best wishes to all The Herald readers."

Mrs. Eva Duncan: "I praise the Lord that He is my daily companion. There is nothing comparable to being a follower of Jesus. After Jesus saved me there was a hungering and thirsting for more of God's love, and I sought Him in the sanctifying power and He cleansed my heart from all sin. I am glad I am a reader of the dear old Herald. I could not get along without it."

Mrs. Guy Aldridge: "When twelve years of age I gave my heart to the Lord. In looking back I can see where I have made many mistakes, but He has kept me, notwithstanding my shortcomings. I have an enrollment of eighty in my Bible class of young married people. God has signally blessed my class, and in three years it has grown from an enrollment of sixteen to eighty. Sixty have stepped out on confession of faith. The Herald rings true. Would be lost without it."

Mrs. Maude Bowles: "I have been

## Figure it Out

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a subscriber ever since the paper started, and I enjoy reading the letters and testimonies, especially your letters. I believe God is going to bring about a great revival if we stand true to Him. I have been sanctified for twenty-five years and am still in the experience. May God's blessing rest upon The Herald family."

Mrs. J. J. Roberts: "I have been reading The Herald for a long time and it gets better all the time. It is sad that people have come to where they are not interested in the house of God, but one trouble is they have nothing to feed upon when they do go. O, for preachers who would cry aloud and spare not, and lift up their voices like a trumpet. The gospel is just the same today, if preached in the power of the Spirit will prove a savor of life unto life. Let us pray until God sends us a mighty revival."

Mrs. H. A. Garrett: "I take this method to thank some good-hearted Christian for sending The Herald to me. My husband and I both appreciate it and think it the best paper we ever read. I wish everyone could read Dr. and Mrs. Morrison's articles. May the blessing of the Lord be with our dear editor and his wife."

Jean D. Saint: "I want to testify to the Savior's saving and keeping power. About a year ago I was led to ask my Savior for relief from throat trouble and on being told by my family physician there was only one cure, I took my burden to the Lord and left it there and He healed me. I believe that the Jesus who healed the sick when here on earth is just the same today, and that all things are possible to him that believeth. May God bless The Herald in its great work in its fight against worldliness in the churches."

Mrs. A. N. Bishop: "My heart rejoices to know of the stand you take against all forms of evil and immodest dress which has such a hold upon many good people. There are too many hungering for the bread of life to be satisfied with worldly amusements instead of the true gospel."

L. B. Abernathy: "I wish the prayers of The Herald family that I may be healed."

Mrs. Victoria Ethridge: "The Herald is such a comfort to me. I enjoy the testimonies very much. I know I am a child of God but have not received the Holy Ghost as yet. I hope Dr. and Mrs. Morrison will live long to write many more good pieces."

W. H. Wetzel: "I certainly appreciate the weekly visits of The Herald and feel that it indeed brings a message from God. The Lord bless the editorial staff and the contributors. Your paper and others have brought to me new hope and a determination to find full salvation."

Mrs. M. Fitzhenry: "I have been taking The Herald for about twelve years and I praise the Lord for such a paper. I feel that it is a blessing

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By REV. JESSE LYMAN HURLBUT, D.D.

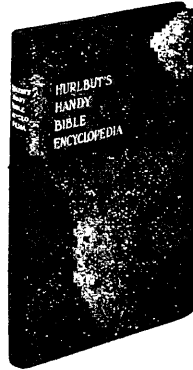
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to us. I hope The Herald will live long to do good. Pray for me that I may be healed."

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is holy, so how can we expect to reach the Holy City unless we live a holy life while here on earth? Forty years ago the Lord led me into this state of heart and life as He is waiting to do for all of His children. Keep the vessel pure and sweet by the pure water from the living fountain."

Isaac S. Williams: "I thank God for The Herald, and for men who stand out against sin. I am glad you are scoring the women about their dress. Soak them more. I admire The Herald for its stand on the Bible, and the articles on regeneration, holiness, and does not fail to declare the whole counsel of God. Come right along with your good things."

**TOLU, KENTUCKY.**

Will you please to allow me a little space that I may say a few words to preachers' wives of the Louisville Conference in regard to the parsonages? The time has come to house clean. How many of us have done that? I hope all have. Let's try to keep the parsonages clean so when the time comes to move it will not be so hard to clean for those who move out and those who move in.

I often hear that Methodist preachers' wives are not as neat as they should be in their housekeeping. I suppose this was started on the preachers' wives because when moving they leave the parsonages for others to clean. Let us see if we can't improve along this line and not have that said of us who move out or move in.

I do not think we should leave the parsonage in such a plight that the people have to clean it up before the new preacher can move in. I shall be glad for some other preachers' wives to write along this line, for it is important, as well as many other things. You may think from the way I am writing that I have had some experience along this line. I sure have!

Mrs. J. W. Crowe.

**PEACH, WASHINGTON.**

For sometime I have felt it my duty to write you a personal letter, letting you know something of the spiritual uplift The Herald has been to my own life. For twenty-two years I have lived with it; and it bears witness to the Holy Spirit in my own heart; it comforts; it lifts up, and when all other literature fails to reach my condition I have found it both able in strength and light to hold my feet in the paths of righteousness, pointing

alone to Christ my Lord and Savior, to deliver from the evil one.

It was about fourteen years ago, in my old Kentucky homeland in Wilmore camp meeting, when I first saw the Lamb that taketh away the sin of the world. There with my head pillowed on the shoulder of old Aunt Mary (colored) there while the prayers of dear saints tore through the clouds of darkness, the burden of my heart rolled away; and after three long years of struggling and after getting my body and all upon the altar of God, the fire from heaven came down and consumed the gift, filling my heart with the gift of the Holy Spirit, conquering all my proud Kentucky blood, and calling me to the West; and I'm glad I was not disobedient to the holy vision. Since coming here, the M. E., South, Conference has been using us in the neglected fields. Husband quit fighting his call to preach. (Because he was not educated). But I'm so happy to say he has been doing his best for his Master, and while these charges have been trying on my body, and I today am almost an invalid, at times am totally blind, yet I have no notion of giving up the battle till God says it is enough. I want you to pray earnestly for me that my health may be restored, not for ease or worldly pleasure, nor fame, but will gladly suffer on if it is His will. We've been trying to keep in touch with the prayer band at Wilmore; have now sent them a petition for help in the form of a tent meeting. There is a wide territory on every side of us where they only have a form of religion, and then where there isn't yet, a form of godliness in some places. Some are growing hungry, and many are yet asleep. We have three points for preaching, and need a car to reach them regularly. Pray for us that we falter not.

Mrs. E. L. Gritton.

**JOHNSVILLE, TEXAS.**

I have just been reading the dear old Herald, which always brings me into closer touch with God. I wish every home could be furnished with The Herald.

I want to ask the prayers of The Herald readers that I may live closer to God and be a soul-winner. My sainted mother was taken from earth when I was eight years of age. Her dying words were that her children might meet her in heaven. Six years later I surrendered to God and am living for Him today. I have a dear wandering brother and a sister I want to ask prayer for, that the Lord may take hold of their hearts. Our community needs a great revival, one that will be the means of saving many souls. Please to remember me in prayer.

Stella Hammit.

**HEREFORD, TEXAS.**

Greetings to you all in Jesus' blessed name!

I am a reader of the dear Herald and also a lover of it. It helps me over many rugged places in life. It is so much help. I wish I could do as much for the people as it seems to me some of those good writers can and do. I am sending The Herald to a few, and I am praying that it will be a blessing to each one as it is to me. Dear readers, pray that it will be. Pray that I may keep true.

Yours in His name,

Mrs. Ada Slaton.

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## SUNDAY SCHOOL LESSON.

BY JOHN PAUL

THAT ALL MAY KNOW GOD.

Date: For September 5, 1920.

Subject: The Building of The Temple.

Lesson: 1 Kings 5:1—8:66.

Golden Text: "My house shall be called a house of prayer for all people."—Isa. 56:7.

The old dispensation was characterized by the fact that man gained his conception of divine things more largely by means of the senses. The Lord accommodated His method of dealing to man's less advanced condition in spirituality and morals. It was true in the progress of spiritual intelligence, entirely lost by the fall, that man must crawl before he could walk. Long centuries were to pass before "a greater than Solomon" should say, "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." The latter words of this quotation interpret to us God's objective, even when He filled the splendid ancient temple with the visible cloud of His glory, and spoke audibly in the night season (ch 9:2) with an answer to Solomon's prayer of dedication. When He used the elementary method of appealing to the human senses, and when His kingdom was provincial, with the temple as its headquarters, God was moving toward a time when the just should live by faith, when the kingdoms of this world should be the kingdoms of our Lord and His Christ, and when it should be proclaimed that His kingdom, not of this world, is "righteousness, and peace and joy in the Holy Spirit."

### Solomon's Peace.

The temple, begun in the fourth year of Solomon's reign, and finished in about seven years, embodies a great spiritual symbol for the ages. David's reign led up to it, and most of the preparation for its building was made by David. But, as he was a warrior, shedding human blood out of the ordinary, the symbolic values were improved by passing the actual work of construction from his hand to that of his peaceful son. Solomon was to have one of the greatest reigns of peace and prosperity that were ever known in human history. We must recognize two things which made this possible; the strong hand and successful conquests of David, and the dazzling wisdom and splendor of Solomon. The nations of his time, dazed and bewildered, sought his friendship, and were won over by his wise diplo-

matic alliances. The lack of modern machinery and the costly combinations of material, all wrought slowly by hand, made the building of the temple the achievement of a generation. It would hardly have been possible in a nation disturbed by war, with its interruption and draft upon men and money.

### What The Temple Means.

The New Testament makes free reference to the temple as a type of spiritual things. Even the prophets of the Old Testament (Ezek. 47) give it a heavenly meaning. Of the spiritual temple, being built for all peoples, and with material from all nations, it is said that Jesus Christ is the chief cornerstone. It is also said that we are lively stones in this temple built of living material. Slightly different from this use of the temple as a type, is its function in setting forth the epochs and developments of grace for those who would enter heaven. We notice that no tools were lifted on the stones of this temple in its construction. Each stone was shaped for its place while yet in the quarry. The failure of any piece of material to fit would have meant its rejection, which will be the fate of each of us, if in this life we reject our full preparation for the next.

### High Points In Solomon's Prayer.

This inspired prayer was offered in Solomon's better days. The ninth chapter tells us of its divine recognition. It begins with a reference to God's promise to David not to set aside his dynasty as he did Saul's (2 Sam. 7:12), so long as the nation itself met the conditions of existence. (See ch. 9:6-8). The inspired reach of Solomon's prayer was prophetic, as he contemplated the future sins and afflictions of Israel, and asked that through it all, if it came, God would not let the way of return be hedged, as it was hedged with Adam when he sinned out of Eden. (Gen. 3:24). It is a significant missionary text when he prays that strangers from far countries who shall hear of God's great name shall be given the privilege of prayer, "that all the people of the earth may know thy name" (verse 43) and that "all the people of the earth may know that the Lord is God." (verse 60).

### ANNOUNCEMENTS!

Two reliable teachers are wanted for the high school at Vernon, Kan. Any who may be interested address Rev. H. T. Miller, Vernon, Kan.

Rev. A. A. Myrick has some open dates after November 21, which he can give to parties desiring his assistance. Address him, Benton, Ky.

A good meeting has been held at Domino, Ky., in which there were 75 professions of faith.

The Callis Grove camp meeting begins August 27 and closes Sept. 2. Rev. Bud Robinson is the preacher in charge. This camp is located on the Milton and Bedford pike in a beautiful grove. Those who come by rail get off at Sulphur or Carrollton, Ky., and get

an auto to take them to the grounds. Anyone coming by Madison, Ind., will find auto service there. Meals at dining room for 50 cents each, and a tent 12x12 for the entire time for \$8.00. You furnish bedding, we the straw. A party from Hartsville, S. D., wrote asking about the meeting but failed to sign name. For information, address I. H. Driskell, Milton, Ky., Route 3.

There will be a tent meeting at Council Bluffs, Iowa, Sept. 3-13. Workers, Rev. C. H. Babcock, W. B. Yates, and Miss Virginia Shaffer. For information address J. F. Hughes, Council Bluffs, Ia.

Miss Marie Gleason, who graduated in voice from Asbury College last June, is open for calls to do evangelistic singing. She is a safe young woman, and is thoroughly devout and will do good work in the capacity of song service. Address her Seward, Kan.

Rev. J. A. Wells, of Gaston, Miss., will begin a meeting at Tula, Miss., the second Sunday in September, and continue the following week. The music will be conducted by Prof. Williams. Please to pray for this meeting.

The Kildare, Okla., camp meeting will be held September 9-19. Workers are Rev. J. M. Morton and Rev. J. B. Hemphill. For information address Rev. J. J. Barnes, Kildare, Okla.

The Arkansas, Miss., camp meeting will be held September 10-20. Revs. Mary Perdue and M. E. Bartlett will have charge. Address J. T. Williams, Isola, Miss., for information.

There will be a tabernacle meeting held at Cogdell, Ga., Aug. 25-Sept. 5. Workers, Revs. Howard W. Sweeten and Gordon Rainey. Address P. M. Long, Pearson, Ga., for information.

Dear Herald and Friends: Since Bro. Cain's announcement in your columns of a few weeks ago, we have received many comforting letters, with contributions for our necessities and assurances of earnest prayers for our recovery from the complete breakdown in health we have suffered. After two physicians here had given me up to die, your prayers were heard with the prayers of my faithful wife and others, and a third doctor was found who understood the case, and I am now gaining at the rate of two pounds a week, and slowly getting back my strength. But it is a long, tedious battle and must be patiently fought. If I have to miss the Wichita camp it will be the first time in twenty years. But I will be in communion with our Lord daily. We want to hereby express our thanks to our holiness friends. The church and conference have also greatly helped me by support and supply.

Your brother,

J. E. Wilson,  
219 N. Main St., Eldorado Sprgs., Mo.  
SHARPSBURG, KENTUCKY.

We learn that Rev. R. E. Coleman, now our pastor at Corbin, expects to enter the evangelistic field this fall. I desire to say for Bro. Coleman that he has helped me in a number of successful meetings. He preaches a full gospel with great power through the Holy Spirit, and is wonderfully ac-

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## ANNUAL CAMP MEETING

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ceptable to the people. He is true to the great doctrines of the Bible, and loyal to the Church. His experience as a soldier in the Philippines and the recent great war adds much to his knowledge in dealing with men. Bro. Coleman is a man of much prayer, strong convictions and deep consecration. Having been converted while engaged in the railroad business he has been particularly successful in dealing with all labor classes.

I most heartily recommend Bro. Coleman to any who may need his services, as he enters into what he has long felt was his God-appointed task.

S. J. Bradley, P. C.

### NOTICE!

Evangelist W. A. Vandersall will make an extended evangelistic tour westward in the early fall and winter. He is being slated in the middle west, Washington and Oregon. Any pastor or church feeling that God could use this man, in that regional territory, please to write him soon as possible, at 1208 North Cory St., Findlay, Ohio.

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 H. O. Fanning.

#### REQUESTS FOR PRAYER.

Mrs. Mollie Avery: "Pray that I may be strong in the Lord, and that I may raise my two girls for the Master."  
 W. H. M. Brown: "Remember me through The Herald that I may live a clean, pure life and glorify my Master."  
 A reader of The Herald asks that we may pray that she receive the baptism with the Holy Ghost. Also for her husband that he may be saved.  
 Eliza Grovner: "Please to pray that my husband may be saved, and

that I may have faith to stand all of my trials."

T. J. Clark: "Please pray that I may be filled with all the fulness of God."

A reader wishes prayer for himself and wife that they may be wholly sanctified and kept unspotted from the world.

A mother requests prayer for her daughter who has been sick for some time, that she may be healed.

Prayer is asked for a husband and wife to be sanctified. Also brothers and sisters be saved.

Mrs. F. L. E. Shaffer: "I am eighty years old and confined to my bed with rheumatism. Pray for me."

Walter E. Isenhour: "Will you please pray for me that I may have a deeper experience and more power to win souls for Jesus, and that my body may be healed. My health has been poor for many years and it seems to me that I could do so much more for Jesus if only I were stronger. I am a minister in the M. E. Church, and am giving my entire time to the work. Above everything, I want to be a soul-winner. So please pray for me."

Mrs. A. E. Philips: "Will you pray that my aged husband may have the failing sight of an eye restored, saying him from total blindness? Pray that we two aged pilgrims may enjoy that perfect peace of those whose minds are stayed on Him."

Chas. E. Noblitt: "While in school I had a nervous breakdown, together with nervous indigestion and irregular heart action, brought on by lagrippe, or heavy cold. I believe in prayer, and ask that you and The Herald family pray especially for my recovery. Please make this a special request."

#### CAMP MEETINGS.

**COLORADO.**  
 Pueblo, Col., Sept. 8-19. Evangelist J. B. McBride and wife, assisted by Prof. A. H. Johnston and wife. Address Rev. James H. Trevithick, 1712 E. Second St., Pueblo, Colorado.

**ILLINOIS.**  
 Holiness Camp Meeting, Springerton, Ill., Sept. 2-12. Workers: Rev. I. G. Martin, Rev. Mattie Wines, Miss Mertie E. Hooker. Write Mrs. Jno. H. Chapman, Sec., Frankfort Heights, Ill., Box 445.

**INDIANA.**  
 Nineteenth annual encampment Bryantburg Holiness Camp Meeting Association, Madison, Ind., Sept. 3-12. Workers: Rev. John Fleming, Rev. C. B. Pugett, Dunkelberger Sisters. Address Charles E. Cleek, Sec.

**KENTUCKY.**  
 Aspen Grove, Ky., Holiness Camp Meeting, Sept. 3-19. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley. Address Saul Maddox, Clayville, Ky.  
 Campton, Ky., camp, Sept. 12-Oct. 3. Workers: A. C. Zepp, C. L. Wireman and wife, and J. W. Bowers and wife.  
 Action camp, near Mannsville, Ky., Sept. 16-26. Bud Robinson, Kenneth Wells and wife workers. Address J. Robert Marrs, Mannsville, Ky.

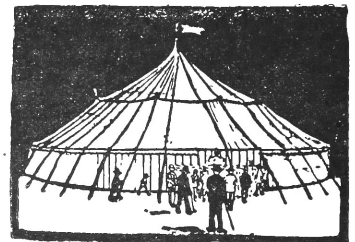
**MICHIGAN.**  
 Mt. Pleasant, Mich., camp, Sept. 1-12. Workers: Frank Arthur, Fred and Myrtle Sharp. Address Rev. A. Ford, Mt. Pleasant, Mich.

**NEW JERSEY.**  
 The annual camp meeting of the Cape May Holiness Association will be held at Emma, N. J., Sept. 10-19. Workers: Rev. Fred De Weerd, Rev. John Neilson, and Mrs. Christina Moore. Eldredge Hawk, Secretary, Route 1, Box 49, Cape May, N. J.  
 Local Preachers' Holiness camp meeting, Fletcher Grove, Delanco, N. J., Aug. 28-Sept. 6. Workers: Rev. A. L. Whitcomb, and others. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

**OHIO.**  
 Painter Camp Meeting, New Richmond, Ohio, Sept. 22-Oct. 10. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley. Address Miss Cora E. Stanley, Oxford, Ohio.

**OKLAHOMA.**  
 Deer Creek, Okla., camp, Sept. 16-26. Workers: Rev. Charles Stalker and Rev. H. M. James. Address C. F. Eberle, Deer Creek, Okla.

Annual Tabernacle Meeting of the East Tennessee Holiness Association will be held in Tabernacle on Church Street at Greenville, Tenn., Sept. 9-19. Rev. Joseph Owen, of Boaz, Ala., will do the preaching. Prof. Fred Canaday, of East Liverpool, O., will have charge of music. Mrs. Flora Willis, Sec., 208 Summer St., Greenville, Tenn.



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## OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band? I live on a farm and like farm life fine. I have two sisters and five brothers. I have dark hair and eyes, and I am six years old. My birthday is October 3rd. Well, I will close with love to all. Vencil Hodges.

Hello, Aunt Bettie: Push over, you and the cousins, for there is always room for one more. We don't take The Herald but my friend does. I am at her house this evening. Her name is Mavis Murphy. I have been going to school but our school is out now. I was in the second grade. We had three and a half miles to walk. Well, I think I hear Mr. W. B. coming. I hope he won't catch me. Aunt Bettie, you will be on my side won't you? Some of you cousins write to me. My address is Kelly, La. Much love. Eva Hodges.

Dear Aunt Bettie: Will you permit a Texas girl to join your happy band? My aunt takes The Herald and I sometimes get it. I enjoy reading it very much. I am in the 9th grade at school, and am between 11 and 14 years of age. Who has my birthday, February 17th? I would like very much to see this letter in print. I will close for fear of Mr. W. B. Your niece, Mildred Frances Earnest.

Dear Aunt Bettie: Will you let an Arkansas boy join your happy band? I am a farm boy and enjoy farm life fine. I go to Sunday school every Sunday. Am in the 8th grade at school. I am going to the John E. Brown College this fall. Who has my birthday, Oct. 13? The one that guesses my age correctly I will write to them. It is between 14 and 18. I am 5 feet, 6 inches high; have hazel eyes, dark hair and light complexion. I would like to correspond with any of the cousins that would like to correspond with me. My address is Newburg, Ark, Box 25. Marvin Newsum.

Dear Aunt Bettie: First, I want you to guess where I live. The Ozark Mountains are just north of us, and they are so pretty in the winter when they are covered with snow. The Arkansas River is south of town. We live three miles from town, but the happiest time for me is when my friends come to see me and we go to the orchard to eat fruit. Sarah Clyde Adams, you are just right about dances. I just don't see why people want to waste their time like that. Sarah, your letter is better than I have read in a long time. What songs do the readers like best? I like "Trust and Obey" and "What a Friend we have in Jesus." I mean the old-time songs. Isn't it nice that The Herald lets us have a page to write letters? It's about the only thing that I read much. Cousins, you don't know what you are missing when you are roaming from God. Just think what He went through for us. The name of our little town is Ozark, and our state Arkansas, of course. How many love to go fishing in the summer time? I do, but what I love best is to go walking and take our dinner in the mountains. Aunt Bettie, when you come to

Ozark come to see us. We would be glad to have you with us. Your niece and cousin, Ocie Hamm. An interesting letter, Ocie. Thanks for your kind invitation. Aunt Bettie.

Dear Aunt Bettie: This is my fourth letter to The Herald. I have never seen any of them in print, but I saw my name in the name hunt two times, so I know you must have received them. I do not see very many letters from Wisconsin. I wish more Wisconsin boys and girls would write. I will go in the 8th grade next year. I will leave my age for the cousins to guess. It is between 9 and 14. Who has my birthday, March 11? Ruth Devine, I think, too, that the best chapter is St. John 14th chapter. I will close for this time. Nettie Mautner.

Dear Aunt Bettie: Will you give an Alabamian permission to join your happy page? I like the Boys and Girls page fine. Sarah Clyde Adams, your letter was real interesting. I have brown eyes, dark hair, am about 4 feet, 3 inches high, and have light complexion. How many of you like to go to Sunday school and church? I live on a farm. I have one sister and two brothers living and two in heaven. How do you cousins like to go to school? I go in the winter time. I like school life fine. I am in the 3rd grade. Come on, you Alabama boys and girls, don't be slow. You know we live in a fine, beautiful state. Why not write a few more letters? Let's hear from you. Hear? Who has ever crossed the river on a ferry boat? I have. Where is the shortest chapter found in the Bible? Best wishes to the cousins and Aunt Bettie. Lovingly your little niece, Thelma Thompson.

Dear Aunt Bettie: I thought I would write again. How are you and all the cousins? We have got our share of the tormenting locusts in old Missouri. My school has been out quite awhile. I was promoted to the 8th grade. Dollie Rachels, you guessed my age. I will send you a birthday card if you let me know your address. I guess your age to be 22. Am I right? Goldie R. Pitchford, I guess you to be 12. Am I right? Your niece and cousin, Anna Bradford.

Dear Aunt Bettie: I am going to attempt to write a letter to your boys and girls of The Pentecostal Herald. I am an orphan and my education is very limited. I have never gone to school but three sessions. I am poor and live on a farm. I work four months in the year in an apriary, and I love that work. I am a Methodist and my pastor sends me The Pentecostal Herald, and I never enjoy reading a paper more. I don't think anyone could read this paper and not be spiritually benefited. I dearly love pets, from little children down to pigs. I had one pet I am afraid none of you can guess. I fed it on sugar; it would come every day and I would feed it sugar out of my hand. I will leave you to guess my age, and whether I am a girl or a boy. I live in Mississippi. This is my first attempt to write a letter for publication. F. A. Shepard.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band? We get The Herald and I enjoy reading the Boys and Girls Page very much. I have dark hair, brown eyes, and dark complexion. I will leave my age for the cousins to guess; it is between 12 and 15. Who has my birthday, April 2? I am a Sophomore in high school. Faith, Hope and Charity Hawkins, I think you have beautiful names and I agree with Aunt Bettie when she said you would have to do well to live up to your great names. How many of the cousins are Christians? I hope all are, but if there are

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some who are not, I pray God that you will give Him your hearts soon. I was converted when about seven years of age, during a revival held at Asbury College in Wilmore, Ky. Last year I consecrated my whole life to Jesus and I am now willing to do what He bids me. I ask the prayers of the cousins that I may become a great soul winner. I will write again sometime if I see this in print.

Your niece,

Laverne Penick.

Dear Aunt Bettie: I haven't written for a long time, but here I am again. This is my second letter to The Herald. I sure do enjoy reading it. I will be in the 7th grade next term. Martha E. Church, I was born in 1907 and am 12 years old too, but my birthday is in November. I have five cats and seven chickens, three rabbits and two goats. I go to the Methodist Church. As my letter is getting long, I will stop. Your niece, Fannie Barland.

Dear Aunt Bettie: Will you give a Virginia girl room in your cosy corner for awhile? I have not seen many letters from Virginia. Someone sends grandma The Herald and I enjoy reading it very much. I have dark hair, gray eyes and fair complexion. I am 4 feet, 11 inches tall. I live on a 75-acre farm and like farm life fine. I had the "Flu" in 1919, and it went pretty hard with me. I was sick three weeks and was in bed all the time. I was promoted to the 5th grade. Who has my birthday, Feb. 24? I had to get glasses last July and they are a great help to me. I have two sisters and one brother. He is 16 years old

and is over 6 feet tall. Helen B. Haselton, one of my chums' father died on your birthday, and I know another little girl who has your birthday. Vinetta Hyder asked how old was Jesus when He was crucified, and did He preach after He arose? He was crucified when He was 33 years old, and did not preach after He arose. I go to Sunday school every Sunday I can. I am in the Junior class. Last year when I was going to school I had to come home with a bad girl, and she lost her temper coming home one evening and cleaned up the whole bunch of us. But I am glad to say she gave her soul to Jesus and has been a better girl since.

Edith Jayne.

Dear Aunt Bettie: Will you please let me join your happy band? I am from the Sunset Hill of Mississippi, and think we have a beautiful country. Wonder what you and the cousins have been doing this summer? Wish some of you from the city were out here to help me eat peaches, grapes, watermelons, and apples. Cousins, don't you know Aunt Bettie would enjoy it, and Aunt Bettie, would be glad for you to come. We read of you every week in The Herald. Mother and Daddy are both great believers in holiness, and like the stand you take against the dress question. Four of our family belong to the M. E. S. I have one brother and sister. We go to Sunday school in the summer, but very seldom get to go to church. It is five miles to our church. I have only one more year in High School. Will be a Senior this year. How many of the cousins intend going to Asbury College? Aunt Bettie, Rev. W. E.

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Harrison, a member of the College Faculty, once held a meeting at our church, and stayed at our house. He is certainly a man of God. Alma Dollar, from Arkansas, write me; perhaps we are related. Listen!!! Tip, Tip, Tip. Mr. W. B., will give space to a more gifted writer.

Mabyl Clair Dollar.

Dear Aunt Bettie: Here comes a little Evansville girl to join your happy band. This is my first letter to The Herald. I enjoy reading it. My age is between 10 and 13. I would like for some of the cousins to write to me. I guess your age, Vera Plunk, to be 14. If any of the cousins want to write to me, my address is 1232 West Penn. St., Evansville, Ind.

Hallie Towson.

Dear Aunt Bettie: How are you and the cousins? I am a girl from Oklahoma. I will leave my age for the cousins to guess. It is between 10 and 13. Who has my birthday, Nov. 11? This is my first letter to The Herald. I read the Girls and Boys' Page and like it very much. Floyd Johnston, I guess your age to be 10. If Mr. W. B. doesn't get hold of this I will write again. Love to all.

Marguerite Grimes.

Dear Aunt Bettie: I am a little Texas girl 7 years old. I am in the third grade at school. I go to Sunday school nearly every Sunday. We live eight miles from the Scottsville camp ground. It has one of the most beautiful cemeteries that I ever saw. My grandma takes The Herald and I enjoy reading the letters very much.

Your little niece,  
Louise Muntz.

Dear Aunt Bettie: Will you be so kind as to let a poor helpless boy in your band of boys and girls? If you will, I will thank you very much. A friend unknown to me subscribed for The Herald for me and I sure enjoy reading it. I am a poor helpless boy and have been helpless nearly seven years from rheumatism and tuberculosis of the spine. I am not able to help myself. My father is dead and my mother is very old and feeble. My mother is not able to wait on me and do for me as she wishes to, but by the help of the Lord she does the best she can. Remember me and my mother in your prayers. Mother and I are members of the Missionary Baptist Church and we are living for Jesus the very best we know. I hope Mr. W. B. will be asleep when this gets there. Love and best wishes to Aunt Bettie and all the readers.

J. A. Mills.

Dear Aunt Bettie: I am a little girl 11 years of age. I have black hair, black eyes and fair complexion. My papa is a farmer. We live about three miles from the city of Dothan, Ala. I go to school and like it fine. Our school is about one mile from home. As this is my first time I will go and if I see this in print I will come again. Verna May Renfroe.

## EVANGELISTS' SLATES

**G. W. RIDOUT'S SLATE.**  
Permanent address, 637 North 1st St., Philadelphia, Pa.

**CHARLIE D. TILLMAN'S SLATE.**  
Union, S. C., Aug. 22-Sept. 5.  
Glendale, S. C., Sept. 8-19.  
Indian Field, S. C., via Georgetown, Sept. 22-Oct. 3.  
Andalusia, Ala., Oct. 10-28.

**EARL B. MOLL'S SLATE.**  
Gainesville, Ga., (Lumpkin camp) Aug. 28-30.  
Sharon, Ga., Sept. 5-17.  
Some open dates after Sept. 17.  
Permanent address, Box 569, Atlanta, Ga.

**ORLA MONTGOMERY'S SLATE.**  
Petersburg, Ind., Sept. 26-Oct. 17.

**J. V. COLEMAN AND WIFE.**  
Evangelists.  
Fort Gay, W. Va., (camp) Sept. 1-12.  
Zanesville, Ohio, Sept. 15-26.  
Home address, 1810 Young St., Cincinnati, Ohio.

**F. J. MILLS' SLATE.**  
Delta Center, Mich., Aug. 22-Sept. 5.  
Home address 723 Washenaw St., Lansing, Mich.

**A. F. AND LEONORA T. BALSMEIER'S SLATE.**  
Olivet, Ill., (Assembly) Sept. 1-5.

**E. E. SHELHAMER'S SLATE.**  
Oakland City, Ind., Aug. 27-Sept. 5.  
Loveland, Ohio, Sept. 6-12.

**G. EDWIN ELLIS' SLATE.**  
Pleasant Hill, Ill., Aug. 20-30.  
Home address, University Park, Ia.

**ARTHUR C. ZEPPE'S SLATE.**  
Hilcrest Camp, Ill. Address Kampsville, Newton, Ia., care general delivery, Aug. 31-Sept. 12.  
Campton, Ky., care camp, Sept. 24-October 3.

**REV. H. O. JACOBSON'S SLATE.**  
Viborg, S. D., Aug. 25-Sept. 5.  
Home address, 3602 13th Ave., South, Minneapolis, Minn.

**REV. J. E. HEWSON'S SLATE.**  
Open date—Sept. 1-13.  
Vincennes, Ind., Sept. 15-20.  
Home address, 127 N. Chester Ave., Indianapolis, Ind.

**REV. G. A. LAMPHEAR'S SLATE.**  
Russellville, Ind., August.  
Kinsley, Kan., September.

**REV. ALBERT REID AND WIFE.**  
Tina, Mo., Aug. 17-Sept. 8.  
Busseyville, Ky., Sept. 8, indefinitely.

**R. A. YOUNG'S SLATE.**  
Bonerdale, Ark., Aug. 31-Sept. 12.  
Permanent address, Wilmore, Ky.

**SLATE OF H. V. CUMMINS AND W. O. STRONG.**  
Green Bay, Wis., month of August.  
Menominee, Mich., month of September.

**H. E. COPELAND'S SLATE.**  
Paton, Iowa, Aug. 22-Sept. 12.  
Sioux City, Ia., Sept. 17-26.  
Des Moines, Ia., (open) Oct. 1-Nov. 14.  
Beach, N. D., Nov. 21-Dec. 19.  
Home address, 739 20th St., Des Moines, Iowa.

**ARTHUR J. MOORE'S SLATE.**  
Lubbock, Tex., (First Methodist Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.  
Home address, Macon, Ga.

**A. L. WHITCOMB'S SLATE.**  
Delanco, N. J., Aug. 22-Sept. 6.  
Indianapolis, Ind., Sept. 10.  
Binghamton, N. Y., Oct. 3-17.  
Bridgeton, N. J., Oct. 20-24.  
Pontiac, Mich., Nov. 7-21.  
Dallas, S. D., Dec. 5-19.  
Home address, University Park, Iowa.

**C. C. CHAMMOND AND WIFE.**  
Berlin, Center (Ionia, Mich.) care G. T. Fisher, Aug. 2-Sept. 5.

**JOSEPH OWEN'S SLATE.**  
Haigler, Neb., Aug. 20-29.  
Home address, Boaz, Ala.

**FRED ST. CLAIR'S SLATE.**  
Portland, Maine, May 30-Sept. 30.

**FRED DEWEYER'S SLATE.**  
Cleveland, Ind., Aug. 27-Sept. 5.  
Erma, N. J., Sept. 10-19.  
Home address, Fairmount, Ind.

**W. R. COX'S SLATE.**  
Athens, O., Sept. 3-12.

**BONA FLEMING'S SLATE.**  
Sloan, Iowa, (camp) Aug. 27-Sept. 5.  
Nampa, Idaho, (camp) Sept. 10-12.

**WM. O. NEASE'S SLATE.**  
Denison, Tex., Aug. 29-Sept. 19.  
Home address, Olivet, Ill., No. 44.

**P. F. ELLIOTT'S SLATE.**  
Kingswood, Ky., camp, Sept. 5-12.  
Ola, Mich., Oct. 23-Nov. 7.  
Ashley, Mich., Nov. 10-20.

**SLATE OF EVANGELIST W. R. QUIN-TON AND WIFE.**  
Pensacola, Fla., Aug. 22-Sept. 5.  
Buftala, Ala., Sept. 10-19.  
Permanent address, Chipley, Fla.

**REV. C. C. FAIN'S SLATE.**  
Stamping Ground Ky., Aug. 20-Sept. 1.

**REV. GEO. BERNARD'S SLATE.**  
Clarkston Mo., Sept. 8-12.

**MR. AND MRS. E. A. SHANK'S SLATE.**  
Oakland City, Ind., (camp) Aug. 27-Sept. 5.  
Permanent address, 1810 Young Street, Cincinnati, Ohio.

**SLATE OF FREESE AND WATKINS.**  
Bethesda, Ohio, Sept. 3-30.  
Canton, Ohio, Oct. 10-31. (3003 9th St.)  
East Palestine, O., Nov. 7-28 (802 Park Ave.)  
Akron, O., Dec. 1-12 (77 E. York St.)  
Permanent address, 3219 Cedar Ave., Cleveland, Ohio.

**PETTICORD PARTY SLATE.**  
South Bend, Ind., (First Church) Sept. 5-24.  
Chicago, Ill., (East Side) Oct. 2-24.  
Carieton, Mich., Oct. 31-Nov. 21.  
Jackson, Mich., Nov. 28-Dec. 19.  
Permanent address, Naperville Ill.

**A. H. JOHNSTON'S SLATE.**  
Allerton, Iowa, Aug. 30-Sept. 17.  
Allerton, Iowa, Aug. 30-Sept. 12.  
Blyria, O., Sept. 17-26.  
Amherst, O., Sept. 20-Oct. 10.  
Fairview, Pa., Oct. 17-30.  
Permanent address, 800 Princeton St., Akron, Ohio.

**T. M. ANDERSON'S SLATE.**  
Richland, N. Y., camp, Aug. 22-Sept. 5.  
Permanent address, Wilmore, Ky.

**E. J. MOFFITT'S SLATE.**  
Prince George Circuit, Aug. 1-31.  
Coffee Hall, Va., Sept. 1-10.  
Hurlock, Md., Sept. 20-Oct. 3.  
Deltaville, Va., Oct. 3-Nov. 14.

**B. D. AND M. B. SUTTON'S SLATE.**  
Kingswood, Ky., Sept. 3-14.  
Cecilia, Ky., Sept. 15-26.  
Mangham, La., Oct. 1-15.  
Home address, 4232 Castleman Ave., St. Louis, Mo.

**JARRETTE AND DELL AYCOCK'S SLATE.**  
Florence, Ala., Sept. 3-19.  
Permanent address, Atwood, Okla.

**C. C. RINEBARGER'S SLATE.**  
Atlanta, Neb., Sept. 3-19.  
Home address, New Albany Ind.

**C. W. RUTH'S SLATE.**  
Blackwell Okla., Aug. 27-Sept. 5.

**SLATE OF L. J. MILLER AND C. E. EDWARDS.**  
Oakes, N. D., Sept. 8-28.  
LaMoure, N. D., Sept. 29-Oct. 17.  
Fargo, N. D., 1st M. E. Church Oct. 24-Nov. 14.  
Fargo, N. D., Broadway M. E. Church, Nov. 14-21.  
Edgley, N. D., Nov. 28-Dec. 19.  
Home address, 1716 Sweetbrier Ave., Nashville, Tenn.

**WILBUR DIGGS' SLATE.**  
Locust Grove, Va., Sept. 1-12.  
Elberon, Va., Oct. 3-10.

**LELA MONTGOMERY'S SLATE.**  
Enfield, Ill., Aug. 20-Sept. 6.  
Indianapolis, Ind., B. Park M. E. C., Oct. 12-30.

**SLATE OF JACK LINN AND WIFE.**  
Boone, Ia., Sept. 19-Oct. 3.  
Bliss, Okla., Oct. 7-17.  
Home address, Oregon, Wis.

**THE CONNERS' SLATE.**  
Singing Evangelists.  
Greencastle, Ind., August.  
Gibson City, Ill., September.

**JOHN F. OWEN'S SLATE.**  
Ava, Mo., (camp) Aug. 26-Sept. 6.  
Springerton, Ill., Sept. 15-26.  
Topeka, Kan., Oct. 1-10.  
Home address, Boaz, Ala.

**ANDREW JOHNSON'S SLATE.**  
Circleville, O., (camp) Aug. 23-Sept. 1.

**E. T. ADAMS' SLATE.**  
Poplar Branch, N. C., Sept. 5-19.  
Cleveland, O., Sept. 24-Oct. 4.  
Hurlock, Md., Oct. 10-24.  
Home address, Wilmore, Ky.

**L. E. WIBEL'S SLATE.**  
Lynn, Ind., Aug. 22-Sept. 5.  
Mantoloking, Ind., care Chester Rigby, Sept. 8-Oct. 3.  
Home address, 317 S. Bennett St., Bluffton, Ind.

**G. F. JACOBS' SLATE.**  
Spencer, Iowa, Sept. 5-26.  
Clinton, Ia., Oct. 1-31.  
Home address, 223 E. 6th St., Duluth, Minn.

**A. W. CALEY'S SLATE.**  
Zion, S. C., Aug. 15-Sept. 5.

**REV. AND MRS. E. O. RICE'S SLATE.**  
Curlew, Iowa, M. E. Church, Aug. 28-Sept. 4.  
Ostego, Minn., Sept. 5-15.  
Permanent address, 1697 W. Minnehaha St., St. Paul, Minn.

**SLATE OF G. ARNOLD AND JENNIE A. HODGINS.**  
Curve, Tenn., Sept. 2-12.

**EVANGELIST J. E. WILLIAMS' SLATE.**  
Blackwell, Okla., Aug. 26-Sept. 5.  
Home address, Owensboro, Ky.

**SLATE OF WARNER P. DAVIS.**  
Whitley City, Ky., Aug. 30-Sept. 12.  
Permanent address, Wilmore, Ky.

**BLANCHE ALLBRIGHT AND JEWEL REED.**  
Clifford, Ill., Aug. 24-Sept. 6.  
Kyle, Mo., Sept. 12-26.  
Poplar Bluff, Mo., Oct. 3-17.

**SLATE OF J. E. REDMON AND WIFE.**  
Carthage, Ky., Camp Meeting, Aug. 20-30.  
Aspen Grove, Ky., Camp Meeting, Sept. 3-19.  
New Richmond, Ohio, (camp) Sept. 22-Oct. 10.  
Hampton camp, Hampton, Ky., Aug. 27-Sept. 6.  
Home address, Brookville, Ind.

**JAMES V. REID'S SLATE.**  
Lubbock, Tex., (First M. B. Church) Aug. 22-Sept. 5.  
San Angelo, Tex., (First Methodist Church) Sept. 6-26.  
Rome, Ga., Oct. 3-24.  
Pensacola, Fla., Oct. 25-Nov. 14.  
Arcadia, Fla., Nov. 21-Dec. 12.

**SLATE OF A. M. SPRAGUE.**  
Dill City, Okla., Aug. 22-Sept. 5.  
Home address, Ryan, Okla.

**HARRY S. ALLEN'S SLATE.**  
Cheap Hill, Tenn., Aug. 22-Sept. 5.  
Salem Church, Sept. 8-19.  
Alexander, Ga., Sept. 22-Oct. 3.  
Calvary, Ga., Oct. 6-17.  
Home address, Macon, Ga., Route 1.

**ALBERT REED AND WIFE.**  
Tina, Mo., Aug. 19-Sept. 1.  
Busseyville camp, Sept. 8.  
Permanent address, Wilmore, Ky.

**REV. JOHN THOMAS' SLATE.**  
Richland, N. Y., Aug. 22-Sept. 5.  
Permanent address, Wilmore, Ky.

**CHAS. C. CONLEY'S SLATE.**  
Quaker Song Evangelist.  
Webbs, Ky., (Glenview Camp) Aug. 19-29.  
Louisville, Ky., (tent meeting) Sept. 11-27.  
Home address, 729 College Ave., Columbus, Ohio.

**SLATE OF C. A. DAUGHERTY, SINGING EVANGELIST.**  
Open Dates—Aug. 16-Oct. 1.  
Bunson, S. C., Oct. 1-17.  
Open for engagements anywhere.

**PAUL BRASHER'S SLATE.**  
McHenry, Miss., Aug. 20-30.  
Home address, Oneonta, Ala.

**H. E. CROWDER'S SLATE.**  
Singing Evangelist.  
Sweet Springs, W. Va., Aug. 20-Sept. 15.  
Permanent address, 114 Wyoming St., Charleston, W. Va.

**SLATE OF H. A. LONGINO AND WIFE.**  
Burgin, Ky., Aug. 31.  
Lexington, Ky., (Annual Conf.) Sept. 1-6.  
Open date, Sept. 15-Oct. 6.  
Cleveland, Kansas, Oct. 10-30.

**M. E. BAKER'S SLATE.**  
Open Date—September and October.  
Home address, 1715 Hall Place, Indianapolis, Ind.

**REV. F. P. McCALL'S SLATE.**  
Open date—Aug. 29-Sept. 12.  
Home address, Jasper, Fla.

**REV. GUY WILSON'S SLATE.**  
Bentleyville, Pa., Aug. 24-30.

**REV. A. JACOBS AND FRANCES U. JACOBS.**  
Knoxville, Ia., Aug. 20-30.

**EVANGELIST W. A. ASHLEY'S SLATE.**  
East Enterprise, Ind., (camp) Aug. 27-Sept. 5.  
Home address, 515 Goldsboro St., Easton, Maryland.

**SLATE OF W. R. QUINTON AND WIFE.**  
Lake Wales, Fla., Oct. 24-Nov. 7.  
Haynes City, Fla., Nov. 11-21.

**JOS. AND HELEN PETERS.**  
Song Evangelists.  
Pearcy, Ark., Aug. 17-20.  
Bonerdale, Ark., Aug. 31-Sept. 12.  
Union Chapel, Mill Grove, Ind., Sept. 12-29.

**Kingsley M. E. Church, Mill Grove, Ind., Oct. 1-30.**  
Mill Grove Church, Ind., Nov. 1-Dec. 1.  
Home address, New Salisbury, Ind.

**HARRY MORROW'S SLATE.**  
Goss, Mo., Aug. 22-30.  
Hudsonville, Mich., R. R., Sept. 1-12.

**BLANCHE SHEPARD'S SLATE.**  
Caro, Mich., Sept. 8-12.  
Bay City, Mich., Sept. 22-12.  
Caro, Mich., Oct. 3-24.  
Fairgrove, Mich., Oct. 31-Nov. 21.

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